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॥ सङ्केतनिधिः ॥

Panditabhushana
V. SUBRAHMANYA SASTRI, B. A.

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॥ सङ्केतनिधिः ॥

RAMADAYALU'S

SANKETANIDHI

WITH AN

English Translation and Notes

BY

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Asst. Secretary to the Government of Mysore (Retd.)

AND

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PREFACE.

I have great pleasure in placing before the public another work the publication of which has been possible mainly due to the support given by lovers of astrology. The necessity for a clear knowledge of this science need not be stressed again inasmuch as the system of education that was prevailing in ancient India contained Jyotisha (ज्योतिष) as one of the compulsary subjects. A knowledge of this should not be considered as a waste and it is my sincere wish that the modern Universities of the world include Astrology as one of the faculties.

The present work is found to be written by one Sri Ramadayalu belonging to the Advaita Brahmin class—evidently a saivite—who was worshipping God Siva and Goddess Durga. There is ample proof in this work to show the author's good knowledge of Sanskrit and as is common with many learned Indian authors, his handling mnemonical terms is well depicted. Attention of the reader is drawn to (1) the word सिद्ध used in Sanketa I—Sl. 9 to mean 24—referring indirectly to गायत्री-Gayatri (a sacred hymn of the Brahmins consisting of 24 letters); (2) to Sanketa IX–Sl. 18 where reference to the four forms of God Vishnu—corresponding to the four Vedas—is made ; (3) to Sanketa IX–Sl. 20 - नवनिधि referring to (*a*) the nine treasures of Kubera (*b*) the nine* gems of

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* गारुत्मतं मरकतमश्मगर्भो हरिन्मणिः ।
शोणरत्नं लोहितकः पद्मरागोऽथ मौक्तिकम् ॥
मुक्ताऽथ विद्रुमः पुंसि प्रवालं पुन्नपुंसकम् ॥

Amarakosa.

माणिक्यं दिनायकस्य विमलं मुक्ताफलं शीतगो-
र्माहेयस्य च विद्रुमं मरकतं सौम्यस्य गारुत्मतम् ।
देवेज्यस्य च पुष्परागमसुराचार्यस्य वज्रं शने-
र्नीलं निर्मलमन्ययोश्च गदिते गोमेदवैडूर्यके ॥

जातकपारिजात

the planets and (*c*) the nine Sanketas of this work which can be compared to our body having nine doors. The age of the author appears to be the middle of the 19th century.

Much importance appears to have been given to the twelve Avastthas of the planets and apt quotations from another work अद्भुतसागर— Adbhuta Sagara have been given. The discussion on Pre-natal epoch (आधान—Adhana) is interesting which establishes that the subject is not new to India.

The peculiar treatment of a particular Bhava and its seventh house capable of producing similar effects is noteworthy. This seems to bring us home that any Bhava and its 7th will always have similar aims to be carried out; for, if a Bhava is assumed to be the Ascendant, the 7th from it is invariably its partner, and it is evident that complete cooperation is absolutely necessary for a common cause under the above circumstances.

I take this opportunity to thank Mr. M. Ramakrishna Bhat, M. A , Lecturer in Sanskrit and Superintendent of Indian Languages, St. Joseph's College, Bangalore, for his hearty cooperation in helping me to bring out this publication. I regret it was not possible for me to obtain good white paper for getting this work printed, and hence I had to resort to this variety—practically at the same cost. I hope my readers will understand my difficulty and will extend their cooperation as before. The Mysore Paper Mills authorities were kind enough to supply me with the necessary paper, notwithstanding the demand from other quarters, and my heartfelt thanks are due to them on this score. My thanks are also due to Messrs. V. B. Soobbiah & Sons for their kind cooperation in expediting the printing of the work.

22nd November 1943
Basavangudi

V. Subrahmanya Sastri.

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DESCRIPTIVE CONTENTS

Sanketa 1

SLOKA.	
1.	Benediction.
2.	Author's purpose.
3-4.	A method to ascertain the Ghatikas that have elapsed at any time since last Sunrise.
5.	To find out the number of Ghatikas that have elapsed since last Sunrise or to elapse till next Sunset at any required time.
6.	Asus and Vighatikas.
7-8.	To find out the number of Ghatikas that have elapsed at any required time in the night.
9-10.	Relation between आधान—Adhana and जन्म—Janma.
11-12.	A method to locate the correct time of birth.
13.	Another method for the same.
14.	Importance of correct calculation of the several Bhavas and of the planets.
15-16.	To find out the exact position of a planet at any required time through the (Panchangam) almanac.
17.	Method to find out the same when the planet is retrograde. Calculation of the position of मान्दि—Mandi.
18-19.	To calculate the Lagna at any given time.
20-21.	नत —Nata and उन्नत —Unnata.
22-23.	To find out the mid-point and Nadir.
24.	Another method for the same.
25-26.	To calculate the other Bhavas.
27.	Mid-heaven and Nata.
28.	भावफल—Bhavaphala or measure of the effect of a Bhava.
	The lords of the signs and of their Amsas.
29.	Navamsas. Exaltation Houses and the exact degrees therein of the several planets. Their corresponding नीच—Neecha positions or 'Fall'.
30.	Exaltation and Swakshetra signs of Rahu and Ketu.
	Horas and their lords.
31-32.	Drekkanas, Dwadasamsas and Trimsamsas and their lords.
32-35.	(Natural) Friendship and Enmity among planets.

SLOKA.

36. तात्कालिक—Tatkalika (for the time-being) friendship and enmity, दुस्थानानि—Dus-stthanas.

37. The Ten Avastthas (अवस्थाः) of the planets.

38. The several stages of life of a planet.

39. Signs—quadruped, watery, centipede and biped.

40. Day signs and night signs. Signs—शीर्षोदय—Seershodaya पृष्ठोदय —Prishtodaya and उभयोदय Ubhayodaya.

41. दृश्याद्ध— Drisyardha and अदृश्यार्द्ध — Adrisyardha—visible and invisible halves of the zodiac. पूर्वार्द्ध—Purvardha or Eastern half and पश्चिमार्द्ध Paschimardha or Western half.

42. Conclusion.

Sanketa 2.

1. To predict the sex of the child.

2. Time of delivery deduced from आधान —Adhana.

3. One to be dull-witted or stupid.

4. One to be mute or blind.

5-7. Presence or absence of the father at birth-time, or his exit from the world.

8-9. Yogas proving destructive to the parents. Demise of the mother and child or either of them.

10-11. Female attendants at the lying-in-chamber and their number.

12. Direction of the lying-in-chamber.

13. A child to be born with or without cries.

14. The Bhavas denoting the legs, etc. of the couch in the lying-in-chamber.

15. The door of the lying-in-chamber ; the direction faced by the same. The head and limbs of the couch ; details about cloth, food, etc.

16-19. The lamp, the oil, the wick, etc.

20-21. The number and nature of lamps in the lying-in-chamber.

The structure of the chamber.

22. The substances ascribed to the planets.

The characteristics of the parents specially inherited by the child. The गुण Guna of the native.

23. Hue, caste, appearance, etc. of the child.

24. Condition for abortion and the probable month of miscarriage.

Sloka.	
25.	The plantes that play the role of parents and the time of their effect—full or otherwise.
26.	The 36 decanates of the zodiac and their relation to the several limbs of the human body. Existence of an ulcer or mole in any particular limb.
27-28.	Things to be investigated through the Lagna Bhava and its several Vargas.
29.	Bhavas and Planets through which details about one's father, mother, brothers, maternal uncle and his children as also of one's own children may be ascertained.
30.	Details about one's wife, family—perpetuation or extinction—prosperity or otherwise of relations, etc.
31.	Conclusion.

Sanketa 3.

1-2.	Conditions for the immediate death of the child born.
3.	Method to ward off the evil caused by an adverse Moon and Rahu.
	Conditions for death in one year or eleven years.
4-5.	Conditions for the safety or otherwise of the child.
6.	Death after one year, four years, ten years or sixteen years.
7.	Death after nine years, one month and four years.
8.	Death of a child along with its mother.
9.	Death of a child in four and eight months.
10.	A condition for Jupiter proving evil. A child to die in three years.
11-12.	A child to die in four or six years or immediately.
13-15.	A child to die in seven, eight or nine years.
16.	One to be dull-witted, or to lead the life of a beggar and be miserable.
17.	Contribution of आयुस् Ayus by planets and when it will be full or otherwise.
18.	Conditions for one's arms or the hands and feet to be cut off.
19.	Conditions for deprivation of one's eye-sight, nostrils and the two feet.
20.	One to kill barren cows and Brahmins.
21.	Condition for one's fortune or illuck being momentary. One to be of bad behaviour.
22.	A yoga for one to be always roaming about. Loss of children and acquisition of more wives.

SLOKA.

23. Loss of a wife and a condition for one being the last issue of his parents.

24. A yoga for the destruction of one's parents under his own agency.

25. One to eke out a living with great difficulty and to do sinful actions.

26. Yoga proving adverse to one's parents. A condition for one to suffer some physical trouble or other in the body.

27. Yogas destructive to the father and the entire family and making the native indigent.

28. Yogas for the destruction of the mother.

29. Yoga for one being posthumous. One not to enjoy patrimony.

30. Yoga leading to one's exertions proving unfruitful. A yoga for one to have three relations.

31. A yoga for one to be shortlived. One to be involved in murders and to be imprisoned. Destruction of one's brother.

32. A yoga for one or his wife to be unchaste.

33. Trouble to one's eyes. A yoga to be one-eyed.

34-36. Trouble to the eyes. Loss of one's eye-sight.

Yogas betokening disaster to one's parents, brothers, family of his maternal uncles, one's children, wife or to himself. A condition for one's speedy death.

37. A yoga for complete happiness to one's children. A yoga for one's first-born to be a male or a female.

38. Condition for the happiness or otherwise of one's children.

39-40. Yogas for the absence of issue or issue in one's middle or final period of one's life.

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59. Conclusion.

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SLOKA.	
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3-8.	Effect of the several planets in the Lagna.
9.	Things to be divined from the Second Bhava.
10.	Effect of benefics conjoining with or aspecting the lords of the 1st and the 2nd Bhavas.
10-17.	Effect of the several planets occupying or aspecting the 2nd Bhava.
18.	The functions of the 3rd Bhava.
19-26.	Effect of the several planets occupying or aspecting the 3rd house.
27.	Things to be investigated from the 4th house.
28-36.	Effect of the several planets occupying or aspecting the 4th Bhava.
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38.	Effect of the lord of the Bhava being strong or weak.
38-51.	Effect of the Sun and other planets occupying or aspecting the 5th Bhava.
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53.	Effect of the lord of the 6th house being benefic, strong, etc. or otherwise.
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75.	Relation between the 2nd and 8th houses.
76.	Effect of malefics in the 8th.
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78-79.	Long, medium and short life of the native as a consequence of the lords of the 1st and the 8th houses occupying moveable, fixed and dual signs.
80.	Selection of the best out of the different methods for calculating one's Ayus.
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SLOKA.

86. Relationship as regards effects between the 3rd and 9th houses. Effect of the lord of the 9th being in or aspecting the 9th.

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3. A method to find out the particular Avasttha a planet is undergoing at any required time.

4-5. The three Sub-Avastthas.

6-8. Effects of the Sun in the 12 Avasthas.

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12-14. Effects of Mars in the 12 Avastthas.

15-17. Effects of Mercury in the 12 Avastthas.

18-20. Effects of Jupiter in the 12 Avastthas.

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SLOKA.
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37-39. Special effects of Saturn and Rahu in some Avastthas.
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42. Effect of a planet in the Sayana or Nidravasttha and in the 8th house.
43. Conclusion.

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3-4. Methods to guess the time of birth. Prevention of abortion.
5-6. Existence of moles in the child's body. One to be hump-backed, lame and one-eyed.
7. Yogas for one being short in stature.
8. Existence of bad marks in the body of the wife, mother or sister.
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SLOKA.

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8. Conditions for the effects occurring in one's early life. Influence of planets is also due to their occupying the end of a Rasi, and the Avasttha they are undergoing at birth.

9. Condition for the destruction of a Bhava. Condition for the effects to be middling or fully benefic.

10-12. A method to know the nature of the effect—good or bad—revealed by planets at any period. An illustration.

13. Effects of Day and Night planets in Day and Night signs.

14. Effect of the planets owning the Lagna as well as of the sign occupied by the Moon being benefic or malefic. Saturn in the 4th, 10th and 5th houses does not produce good effect.

15. Effects of malefic planets influenced by their transit in Gochara-गोचार- as well as in Ashtakavarga

16. Condition for one to suffer from a loathsome disease.

17. Conclusion.

Sanketa 8.

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2-6. Itthasala, Musaripha, Nakta, Yamaya, and Kaboola yogas explained.

7. Effects of planets in the Oriental and Occidental halves of the zodiac.

SLOKA.	
8.	Nature of the decanates in the moveable, fixed and dual signs.
9-11.	Conditions for the success of an undertaking.
12-14.	To guess the subject of a query.
15.	To guess whether the subject relates to a mineral, vegetable or a living being.
16.	The group-letters and their lords.
17.	To guess the Lagna on a cloudy day.
18.	Conditions as to when good effect may be predicted.
19.	The particular limbs which when touched by the querist, success is revealed.
20.	The twelve lunar Avastthas.
21.	Nature—good or bad—of the Prasna Lagna and a method to ascertain the same.
22.	A condition for the success of an undertaking.
23.	Occurrence of losses, untoward events etc. disturbing one's mental peace.
24-26.	A query about marriage or acquisition of a girl.
27.	Conditions for early widowhood, barrenness and absence of chastity.
28.	Condition for no marriage. Loss of the first wife.
29.	Guess about the time of delivery of a woman who is carrying.
30.	Sex of the child to be born. Safety of the fœtus in the womb.
31.	To guess when conception may take place.
32.	Sex of the child in the womb.
33.	Sex of the child to be guessed through the letters composing the name of the pregnant woman.
34.	Query about a journey and any one's coming.
35-36.	Query about the return of a traveller.
37.	Query about one's setting out.
38-39.	Query about the safe return of a traveller.
40.	Query about a traveller's sickness or otherwise.
41.	Time of return of the traveller.
42.	Return of a traveller or of an enemy.
43.	Query about return of a traveller or of an enemy. Recovery of property lost.

SLOKA.	
44.	A case where a traveller is laid up with sickness or his death. A traveller's journey to some other place.
45.	The probable time for the return of the person who has gone abroad or of his enemy.
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56.	Recovery of the stolen article.
57.	Influx of wealth, its nature, direction and quickness,
58-61	Fulfilment of one's cherished desires and the probable time for the same.
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2.	A yoga for one's face, eyes, teeth, etc. being deformed.
3-4.	Number of after-borns, their longevity, happiness or otherwise.
5.	One's death by accident. A condition for the native to be shunned by his relations.
6.	Death by lightning, Sun-stroke or poison. Existence of spots or moles in the hands of the native.
7.	The 22nd decanate and the nature of one's death. Similar predictions in the cases of one's several relations
8.	Existence, happiness or otherwise of one's children.
9.	Acquisition of a partner. Nature and characteristics of the same.
10.	Marriage and its probable time. Marital happiness.
11.	A condition for one to have the same luck and prosperity as his father. Bodily happiness or otherwise of the native and his parents. Ancestral property.

SLOKA.

12. Condition for one's misunderstanding with his relations, incurring of displeasure of the Sovereign, etc.
13-14. The Karakas of the various Bhavas.
15-18. The author's pedigree, etc.
19. The author, his place of residence, and the year when this work was composed.
20. His dedication of this work to those who are modest and humble.
21. Conclusion.

List of abbreviations used in the book.

Cf. = Compare ;
p. = page
pp. = pages
i.e., = That is
viz. = namely
sl. = Sloka
ch. = Chapter
e.g. = For example,
Re. = Regarding.

बृ-जा = बृहज्जातक – my edition of 1929.
जा-पा = जातकपारिजात in 2 volumes-my edition of 1932-33.
उ-का = उत्तरकालामृत - my edition of 1939.
फ-दी = फलदीपिका - my edition of 1937.

॥ श्री गणेशाय नमः ॥

॥ सङ्केतनिधिः ॥

SANKETANIDHI

प्रथमसङ्केतः

श्रीश्रीपत्योस्सम्प्रयोगोऽभिजातो विश्वश्रेयस्सम्पदे सम्मदेद्धः ।
दिश्यादिष्टं स्फारमाराद्पारं प्राक्प्रीतिभाजां जनानाम् ॥१॥

Sanketa 1.

Sloka 1. May the exalted union of Sri and Sripati which is brightened by joy for the sake of the great prosperity of the universe bestow immediately boundless and glorious good on the people who love the ancient tradition.

स्वभ्रातृजप्रीतिवशंवदेन ज्योतिर्विदा रामदयालुनाम्ना ।
प्रश्नोद्भवादावुपयोगि किञ्चिन्निबध्यते पूर्वकविप्रणीतम् ॥२॥

Sloka 2. For love of my brother's son and anxiety to make him learn and proficient in the science of प्रश्न (Prasna), for its utilisation to the better advantage and good of the world, I, Rama Dayalu, give below my treatise on the subject based on the principles and ideas already in existence and propounded by learned men of the old.

तत्रेष्टकाले ग्रहभावमाद्यादार्योक्तकृत्यं निदधीत तत्त्ववित् ।
पलानुमानं दिनमानवर्जितं नताख्यभागादस्तु मध्यमा ॥३॥

Sloka 3. One in the know of the science will carefully perform the calculations enjoined by आर्यभट्ट (Aryabhatta) for ascertaining the exact number of Ghatikas elapsed since last Sunrise at any given time. The length of any required day should be subtracted from the maximum duration of the day in the year; this result should be multiplied by 7 and the product divided by 5. The quotient will denote the length of the shadow (cast by a 12 inch stick) at mid-day of the place.

द्युमध्यभोना दशयुङ्निजेष्टभा शराहताहर्मितिमुद्धरेत्तया ।
क्रमान्मताः पूर्वपरद्युखण्डयोर्द्वयोरवाप्ता गतगम्यनाडिकाः ॥४॥

Sloka 4. The length of the required day multiplied by 5 should be divided by a number obtained as follows: Ten should be added to the length of the shadow at the given time on that day. From this sum should be subtracted the total length of the shadow at noon on the day. This will be the divisor required. The quotient will represent the number of Ghatikas that have elapsed since last Sunrise or to elapse for the next Sunset.

E. g. Amritsar: Maximum duration of the day is 35−20. इष्टदिनमान (Ishta dinamana)−34−20. Subtracting, we get 1−0. This multiplied by 7 and divided by 5 gives 1−24. This is the length of the shadow in inches at mid-day on that day.

Again, suppose the length of the shadow at any time on that day to be 20 inches. Adding 10, we get 30. Subtract the length of the shadow at mid-day already obtained, *viz.*, 1−24. The result is 28−36. This is the divisor. The length of the required day, *viz.*, 34−20 multiplied by 5 gives 171−40. This is the dividend. The quotient is $(171\frac{2}{3} \div 28\frac{3}{5}) = \frac{515}{3} \times \frac{5}{143} = \frac{2575}{429} =$ 6 घ and odd.

निजाष्ट्यंशहीनं परस्वद्युमानान्तरं यत्तदष्टांशहीनैकभाजा ।
स्वभाभानुभागेन लब्धा दिनार्द्धाद्गतैष्याः क्रमाद्वा स्वघस्रार्द्धघट्यः ॥५॥

Sloka 5. Take the difference between the maximum length of day for the place and the length of the day in question. Subtract from this its $\frac{1}{16}$th part. Again, subtract $\frac{1}{8}$th of this result from unity. Add to this result $\frac{1}{12}$th of the length of the shadow at the given time. This will be the divisor. Divide half the length of the particular day by this divisor. The quotient will indicate the number of Ghatikas that have elapsed since last Sunrise or to elapse till the next Sunset as the case may be.

	घ	वि	
Maximum length of day ...	35	20	
Length of the given day ...	34	20	
Difference	1	0	
$\frac{1}{16}$th of this is ...	0	3	45
Subtract this from 1 घ already obtained we get	0	56	15
$\frac{1}{8}$th of this	0	7	2
Subtracting this from unity we get	0	52	58
Adding $\frac{1}{12}$th of the shadow, viz., 20	1	40	0
we get	2	32	58

This will be the divisor.

Half the day's length is = ½ (34घ.—20) or 17घ. 10वि.

This divided by 2—32—58 gives 6घ. 43वि.

भानूदयद्वितयमध्यगतुल्यकाला
यावत्क्रियाः खखनृपाक्षिमितासुतुल्याः ।
तासां खषड्लव इहैकघटीहरिद्भि-
र्गुर्वक्षरैरसुरथार्यसुभिर्विनाडी ॥६॥

Sloka 6. The time intervening between two successive Sunrises consists of 21600 breaths or Asus. A Ghatika is composed of 360 Asus. The time taken to pronounce ten long syllables is one Asu or Prana ; and six Asus make one विनाडी-Vinadee or विघटिका-Vighatika.

निशीथवेलावगमार्थमर्कभात् क्रमाल्लयोद्दयभं खमध्यभम् ।
ध्रुवा दिनैश्चोनमिभैस्तमदिलाहतं नगाप्तं निशि यातनाडिकाः॥७॥

Sloka 7. In order to ascertain the exact number of Ghatikas, etc., that have elapsed at any required time in any night, proceed as follows : count from the star occupied by the Sun (1) the star that is setting at the time in the West ; (2) the star that is rising in the East ; and (3) the star that is directly over your head. Diminish unity from (1), 15 from (2) and 8 from (3). Multiply these three results severally by the number of Ghatikas representing one half portion of the duration of that particular night and divide by 7. The number revealed in each case being identical will be the Ghatikas, etc., required.

स्फुटार्कहीनात् स्वशिरोगभध्रुवाल्लवीकृतात् खाङ्कलवो नतोऽथवा ।
रसैरवाप्ताश्च कला निशां गता मदुक्तयन्त्रादपि भध्रुवात् सौरात् ॥८॥

Sloka 8. Or, the same may be ascertained by the following process : Note the asterism in the mid-heaven (*i.e.*, just above your head) at the time. From its position, subtract the figures for the Sun. Reduce the result to degrees. Should this exceed 90, subtract 90. Divide the remainder by 6. This result may also be obtained from the treatise written by me on the subject.*

*(The author here refers to his work called खेटप्रकाश)

जन्मन्यङ्गभोग्यलवा ये तत्राब्जस्य च ये गतभागाः ।
तद्योगोऽम्बरसिद्धयुतोऽसौ जन्माधानयुगान्तरहानि ॥९॥

Sloka 9. Find at any birth the exact number of degrees still to lapse in the Lagna and also the number of degrees travelled by the Moon in the Rasi occupied by her at the time. The sum of these two with 240 added to it will indicate the number in days intervening between आधान (Adhana) and जन्म (Janma).

The word सिद्ध stands for 24 in the Ganita branch. सिद्धांश or चतुर्विंशांश is one of the 16 Vargas treated of in बृहत्पाराशरहोरा.

The योगसिद्धि is generally acquired by concentrating yogically on the particular तत्त्व - Tattva to which the particular सिद्धि- Siddhi belongs. So, as the Tattvas are generally 24 in number, the Siddhas also are classified as 24. 'सिद्धानां कपिलो मुनिः' gives that Kapila is the foremost among the 24 Siddhas. The 24 Siddhas are named in the Puranas.

It is interesting to note here that the number 24 is made to be associated with सिद्ध (Siddha) which suggests in itself that the eight supernatural faculties mentioned in the sloka quoted below have a reference to this word.

अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा ।
ईशित्वं च वशित्वं च तथा कामावसायिता ॥

It is well known that this superhuman power will have to be acquired only through the medium of गायत्री (Gayatri) which also consists of 24 letters. It is usually observed that these 24 letters bear a wonderful relationship with the 24,000 Slokas of श्रीमद्रामायणम् (Srimad Ramayanam), the famous Indian Epic composed by श्रीवाल्मीकि (Sri Valmiki). For the greatness of गायत्री, *Cf.*

नान्नोदकसमं दानं न तिथिर्द्वादशीसमा ।
न गायत्र्याः परो मन्त्रो न मातुर्दैवतं परम् ॥

आधानेन्दुसमं जनिलग्नं चेदाधानतनुप्रतिमोऽब्जः ।
शुद्धः स्यात् समयोऽत्र तदानीं व्यत्यासेऽन्तरहस्स्वनुपातः ॥१०॥

Sloka 10. The Lagna at birth will correspond to the Moon at the time of आधान (Adhana) and the Lagna at the time of आधान (Adhana) will be the (position of the) Moon at the time of birth. The exact time of birth could be rectified correctly by suitable adjustments by rule-of-three process in the intervening days, should there arise any difference.

In the light of Slokas 9 and 10 above, I find it necessary to revise the statement given under Sl. 21, p. 87, 2nd para of my edition of Brihat Jataka (1929).

The present work seems to show a very easy way of working the converse process, *viz.*, deducing the time of conception from the data at birth.

It must be remembered that the author gives a minimum of 240 days (in the worst case possible) between 'Conception' and 'Birth,' a very reasonable period required for a normal birth. This idea seems to have been observed by Varahamihira, one of the predecessors of this author,—in Brihat Jataka Ch. IV-22 wherein he says :

"निगदितमिह चिन्त्यं सूतिकालेऽपि युक्त्या"

'The effects described above should be interpreted by the reader in as best way as possible, bearing in mind the relationship that exists between the planetary positions at Conception and at Birth.'

केन्द्रादिभावेषु यतो हि भावात् पार्श्वद्वयं खेटयुतं स्फुटं स्यात् ।
तत्खेटयोरन्तरखण्डमध्यग्रहे ऋणं पूर्वखगे धनं च ॥११॥

Sloka 11. Out of the Kendra, Panaphara and Apoklima Bhavas, note the Bhava that is surrounded by planets on both sides. The interval between these two planets should be added to the planet preceding and subtracted from the one that is succeeding, to locate the correct time of birth.

This is a device to rectify the correct position of the Lagna.

तद्भावसाम्येऽत्र जनीष्टशुद्धिर्न्यूनाधिकत्वे तु तदिष्टकाले ।
स्वमस्वमंशेष्वनुपाततो यत्पलानि तैः संस्कृत इष्टकालः ॥१२॥

Sloka 12. When the two Bhavas become equal, the time of birth should be located there alone. If the two Bhavas differ by a little, either more or less, suitable modifications of Palas (पल) obtained by rule-of-three process should be made to fix the correct time.

यद्वा जनेर्यदिह पर्वपुरा तदन्ते
योंऽशोऽधिकारिण इहापि च पञ्च ये स्युः ।
यश्चौजसेषु सहितोऽस्य विहाय राशीन्
खं वाङ्गमंशसदृशं यदि शुद्धमिष्टम् ॥१३॥

Sloka 13. Or, the same may be got in the following manner: Note the Parva Tithi (पर्वतिथि) just previous to the birth, and find the Lagna, Amsa, etc., at the end of the Parva Tithi (पर्वतिथि). Note also the following five planets who are connected with that period, *viz.*, (1) the lord of the Lagna at birth (2) the lord of the Lagna at the end of the Parva Tithi (पर्वतिथि) aforesaid (3) the planet presiding over that part of the day or night as the case may be (4) the lord of the Hora (होरा) or hour at which the Parva (पर्व) ended and (5) the lord of the Rasi occupied by (*a*) the Sun at a day-birth and (*b*) the Moon at a night-birth. Leaving off the Rasis owned or occupied by the strongest among these five, if the Amsa (अंश) of the strongest planet be identical with the Lagna Navamsa (लग्ननवांश) or with that of the 10th, that will be the correct time required.

तन्वादिभावान् खचरांश्च कृत्वा स्पष्टान् फलं कीर्तयितुं क्षमः स्यात् ।
पञ्चाङ्गपत्रस्थखगान् स्वकाले नयेदनायासत एव तस्मात् ॥१४॥

Sloka 14. It is only after calculating correctly the several Bhavas beginning with the Lagna and their Sandhis and the exact positions of the planets (at any birth or query), that it will be possible to declare the effects arising therefrom. The true positions of the planets for any time can be easily calculated from the positions given in the almanacs extant during the period under consideration.

अग्रिमात्पाश्चिमं शोधयेत्सर्वदा वारघट्यादिकाद्वारघट्यादिकम् ।
पत्रिकास्थग्रहेष्टान्निजेष्टं क्रमात् स्वेष्टतः पत्रिकास्थग्रहेष्टं तथा ॥१५॥

Sloka 15. Note from the almanac in the case of any planet its positions (week-day, Ghati, etc.) given just prior to and just after the birth time. Find this intervening period. Through this may be deduced the progress made or to be made from the above two entries in the almanac.

शेषवारादि सर्वं पलीकृत्य च स्वस्वगत्या हतं खाभ्रषट्स्युद्धृतम् ।
लब्धलिप्ताः स्वमस्तं क्रमात्स्वेष्टतः पत्रसंस्थग्रहे पृष्ठगे चाग्रगे ॥१६॥

Sloka 16. The remainder in days, Ghatikas, etc., should be reduced to Palas (पल) and multiplied by the rate (in minutes) of the motion given for the planet in question and divided by 3600. The quotient will be additive in case the planetary position given relates to a period prior to the required time and subtractive when the said period is subsequent to the one under consideration.

कृत्यमेतत्प्रतीपं प्रतीपग्रहेऽस्मिन्मुक्तानुपातात्स्फुटाः स्युर्ग्रहाः ।
मान्दिरेवं विलोमं चतुर्नाड्यः शेषतोऽर्कादिवारेष्वनाडीमितः १७॥

Sloka 17. In the case of a planet that is retrograde in motion, the process above referred to should be reversed in order to ascertain its correct position. In the case of Mandi *(मान्दि), his position on the several days of the week from Sunday will be obtained by a process of subtraction of 4 Ghatikas for each day (and finding the Lagna at the time), thus, Sunday 26, Monday 22, Tuesday 18 and so on.

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* *Vide* pages 5 and 6 of my edition of Uttara Kalamrita.

सायनांशनिजेष्टकालिकभानुभोग्यलवाहता-
त्स्वोदयात्खगुणाप्तभोग्यपलैर्वियुक्स्वपलव्रजात् ।
व्यग्रिमोदयतः खरामहृतं तु शेषमशुद्धहृ-
च्छुद्धराशियुतं लवादि पलं तनुर्व्ययनांशकम् ॥१८॥

Sloka 18. The true position of the Sun at any required time increased by the Ayanamsa (अयनांश) will reveal the distance of the Sun from the Equinoctial Point and consequently the particular division of the Zodiac calculated from that point in which the Sun now is. Find out the time which the Bhogya (भोग्य) portion of the sign occupied by the Sun takes to rise above the horizon (since the rising periods of the signs reckoned from the Equinoctial Point for the place are known). Subtract this time from the required time and from the remainder, go on subtracting as long as you can the rising periods of the next following signs till you get a remainder which is less than the rising period of the sign to be subtracted and hence called अशुद्ध (Asuddha) sign (*i. e.*, that could not be subtracted). Find what portion (in degrees) of that sign this remainder represents (by multiplying this time in palas by 30 and dividing by the rising period of the sign in palas). That is the भुक्त (Bhukta) portion of that sign in degrees, minutes, etc. Add to this the preceding signs reckoned from the Equinoctial Point and subtract from the Sun the अयनांश (Ayanamsa). The remainder represents the Lagna.

तम्यां तनुं तु तनुयात् सवितुः सषड्भा-
द्भानूदयाद्द्युमितिहीननिजेष्टकालात् ।
तात्कालिकद्युक्तातिसावन इष्टकालो
ऽथोक्तात्प्रतीपविधिना तनुयाद्गतां ताम् ॥१९॥

Sloka 19. When the birth happens to be in the night time, we proceed thus: Note the exact time that has elapsed since last Sunrise. Subtract from the same the length of the day in question. If 6 signs be added to the position of the Sun at last Sunrise, it will be the position of the Sun at the Sunset before the birth. Find the degree etc., revealed by this position. The interval—the portion that has elapsed since Sunset and the birth-time in Ghatikas, etc.—should be converted into distance by a process similar to the one mentioned in the previous Sloka, but in a reverse manner.

अथ मध्यलग्नमतये नतं ब्रुवे यदिहेष्टकालमवधार्य तद्विधिः ।
नतमत्र केचन चतुर्विधं जगुर्द्विविधं नतं द्विविधमुन्नतं परे ॥२०॥

Sloka 20. In order to find the exact position of the mid-point or the 10th house at any birth, I proceed to explain what नत (Nata) is. It is to be calculated after ascertaining the exact time of birth. According to some, it consists of four varieties. Others say that there are two kinds of नत (Nata) and two of उन्नत (Unnata).

उन्नतं कुतलतो नतं खतः खेचरान्तमिति गोलविन्मतम् ।
उन्नतं नतमिहाकलय्य तैः कल्पितं किल चतुर्विधं नतम् ॥२१॥

Sloka 21. उन्नत (Unnata) is measured from the nadir while नत (Nata) is from mid-heaven. They both represent the interval or meridian-distance between the planet concerned (here, in this case, the Sun) and the meridian. So say the astronomers. As in the case of नत (Nata), they are of opinion that उन्नत (Unnata) also consists of four varieties.

एतन्मते निशि सषड्भरवेर्दिनेर्का-
ल्लङ्कोदयैरुदयवच्च चतुर्नतेभ्यः ।

माध्यं क्रमेण गतगम्यगतैष्यमेवं
भोग्यं न्यगादि दशमं किल केशवाद्यैः ॥२२॥

Sloka 22. According to the opinion of these, if the birth be at night, we have to take the position of the Sun and add six signs; if the birth be at day, no such addition is necessary. The (Nata) नत (whichever of the four varieties it may happen to come under) should be converted into linear distance (degrees, minutes, etc.) by the same process that we apply for finding the Lagna, but with this difference that the rates of the several rising periods should be those obtaining at the Equator, by the process of addition or subtraction as the case may be in order to calculate the correct position of the mid-point or mid-heaven. But Kesava and others have stated that the 10th house has to be calculated from the नत (Nàta).

याम्योत्तरादुभयपार्श्वगभत्रिकेऽर्क
दृश्ये प्रकल्प्य दशमं प्रथमे मते स्यात् ।
अर्कं पराद्ध उपकल्प्य नतान्नताभ्या-
मर्कात्सषड्भरावितश्च मते द्वितीये ॥२३॥

Sloka 23. If a birth happens at day-time, note where the longitude of the place cuts the zodiac into two visible halves of about three signs each, one in the East and the other in the West, and this intersecting point in the Zodiac is the mid-point or the centre of the 10th house and may be calculated from the नत (Nata) or meridian-distance of the Sun at the time—east or west. This is one view. According to others, the Sun has to be fixed in the other half of the zodiac by the addition of six more signs and the position of the nadir (or centre of the 4th house) should be calculated through the नत

(and उन्नत) or meridian-distance between this (lowest) point and this new (imaginary) Sun.

यद्वा स्वलग्नसदृशार्कदिने निशार्द्ध-
मानन्त्वादिष्टमत एष्यतनुर्निरक्षैः ।
स्याद्याङ्गतोङ्गमिव सात्र चतुर्थमेत-
न्माध्यं विनैव नतमङ्गभयुक् स्फुटं स्यात् ॥२४॥

Sloka 24. Or, we may proceed in the following manner: Find the exact position of the Sun at the time of birth. Note the time that intervenes between this and mid-night (Nadir) in Ghatikas. The mid-night should be taken as the इष्टकाल (Ishtakala—the time required) and its exact period in Ghatikas should be converted into degrees at rates (of rising periods of the several Rasis) obtaining at the Equator. The result will give the exact position of the fourth house.

खाङ्गे सषड्भे तु तुरीयकामावेवं भवेद्भावचतुष्कसिद्धिः ।
विलग्नतुर्याद्वितुरीयकामात्र्यंशान्विते स्तोऽङ्गसुखे स्वपुत्रौ ॥२५॥

Sloka 25. When the 10th and the Lagna Bhavas are each increased by six signs, they respectively become the 4th and the 7th Bhavas. Thus, the four Bhavas, *viz.*, 1st, 4th, 7th and 10th have been obtained. Subtract the figures of the Lagna from those of the 4th. Take a third of the remainder and add the same to the 1st. The result will represent the figures for the 2nd Bhava. In the same manner, subtract the figures of the 4th Bhava from those of the 7th and take a third of the remainder. By adding this result to the figures of the 4th Bhava, the figures for the 5th Bhava become available.

पुनस्तथा त्र्यंशयुतौ धनात्मजौ तृतीयषष्ठौ क्रमतः षडीरिताः ।
सन्धिर्द्वियोगार्द्धमतः ससन्धयो भावाः षडङ्गर्क्षयुताः परेऽपि षट् ॥२६

Sloka 26. Again, if a third of each of the first and second remainders be respectively added to the 2nd and the 5th Bhavas, we get the figures of the 3rd and the 6th Bhavas. Thus have been described the first six Bhavas. A half of two contiguous Bhavas is called their सन्धि (Sandhi). The other six Bhavas and their Sandhis may be obtained by the addition of six signs to each of the several Bhavas and Sandhis already got.

रसहतनतनाड्यः स्युर्लवाहीनयुक्ताः
प्रथमपरनतेऽर्के मध्यमं स्थूलमेवम् ।
रविवदयनयुक्ताङ्गान्निशार्द्धं लवास्तै-
र्युततनुरिहसन्धिः स्युः पुनर्द्यादिभावाः ॥२७॥

Sloka 27. Multiply the नत (Nata) Ghatikas by 6 to obtain the linear distance between the Sun and the mid-point in degrees, etc. To obtain the position of the mid-heaven, subtract this distance in degrees from the position of the Sun when the नत (Nata) is eastern, and add the same when the नत (Nata) is in the west. The above method is only approximate. Just as in the case of the Sun, find the distance in degrees between the position of the सायन (Sayana) Lagna and the midnight-point. By suitable additions (in degrees), the Sandhi next to the Lagna, the 2nd Bhava, its next Sandhi, the 3rd Bhava, etc., can be obtained.

खेटसन्ध्यन्तरं विंशतिघ्नं तथा भावसन्ध्यन्तराप्तं च विंशोपकाः ।
भौमशुक्रज्ञचन्द्रार्कविद्भृग्वसृग्जीवमन्दैनिजीवा गृहांशाधिपाः ॥२८॥

Sloka 28. The interval (in degrees) between a planet and its nearest Sandhi multiplied by 20 and divided by the distance (in degrees) between the भावांश (Bhavamsa) and its Sandhi (in degrees) represents the measure of effect (caused by the planet) in terms of a unit of $\frac{1}{20}$th portion.

Mars, Venus, Mercury, the Moon, the Sun, Mercury, Venus, Mars, Jupiter, Saturn, Saturn and Jupiter are respectively the lords of the signs from Mesha onwards and also of their Amsas.

क्रियमृगघटकर्काद्यानवांशा अथोच्चा-
न्यजवृषमृगकन्याः कर्कमीनौ घटोऽर्कात् ।
दशभिरथ गुणैरष्टाक्षिभिः पञ्च चन्द्रै-
रिषुभिरुडुभिरंशैः साक्षिभिस्तेऽस्तनीचाः ॥२९॥

Sloka 29. The first Navamsa in the several signs from Mesha onwards commences respectively from Mesha, Makara, Tula and Kataka. Mesha, Vrishabha, Makara, Kanya, Kataka. Meena and Tula are the exaltation signs of the seven planets respectively from the Sun onwards. The highest exaltation of the planets counting from the Sun are the 10th, the 3rd, the 28th, the 15th, the 5th, the 27th and the 20th degrees of the several signs, their नीच (Neecha) or 'fall' being 180 degrees from their respective exaltation degrees.

तुङ्गं मृगं जगुरगोर्गृहमस्य कन्यां
कोदण्डमण्डजमिहोच्चगृहे तु केतोः ।
तुङ्गं क्वचित् त्वलिमगोः शिखिनश्च कुम्भं
होरे समेऽब्जभगयोर्विषमेऽर्कविध्वोः ॥३०॥

Sloka 30. Rahu's exaltation sign is Mithuna; Kanya is his Swakshetra (स्वक्षेत्र). The exaltation and Swakshetra Rasis of Ketu are Dhanus and Meena respectively. But, according to some Vrischika is the exaltation sign of Rahu and Kumbha that of Ketu. In an even Rasi, the Horas (होरा) or halves belong respectively to the Moon and the Sun, and in an odd sign to the Sun and the Moon.

द्रेकाणपाः स्युः स्वसुताङ्कनाथा उक्ता नवांशाः स्वभतोऽर्कभागाः ।
ओजे शराक्षाष्टनगेषवस्त्रिंशांशाः कुजार्किज्यकवित्सितानाम् ॥३१॥

Sloka 31. The lords of the Drekkanas or $\frac{1}{3}$rd portions of a sign are the owners of the sign itself, of the sons' or the 5th house, and of the 9th respectively. The Navamsas have already been stated. The Dwadasamsas (द्वादशांश) or $\frac{1}{12}$th portions of a sign are to be reckoned from that sign. The Trimsamsas (त्रिंशांश) or degrees, *i. e.*, $\frac{1}{30}$th portions allotted in an odd sign to Mars, Saturn, Jupiter, Mercury and Venus are respectively 5, 5, 8, 7 and 5.

समेऽन्यथोक्तादिति वर्गषट्कं जीवो गुरुज्ञौ ज्ञसितौ विसूर्याः ।
व्याराज्ञजीवा विनिकुजा विभौमेन्द्विना रवेः स्युः सुहृदोऽरयोऽन्ये ॥३२॥

Sloka 32. In an even sign, Venus, Mercury, Jupiter, Saturn and Mars have 5, 7, 8, 5 and 5 degrees respectively. Thus, the six Vargas have been described.

The friends of the several planets from the Sun onwards are respectively (1) Jupiter (2) Jupiter and Mercury (3) Mercury and Venus (4) the Moon, Mars Jupiter Venus and Saturn (5) the Sun, the Moon, Mercury, Venus and Saturn (6) Mars, Mercury, Jupiter and Saturn and (7) Mercury Jupiter and Venus. The rest are enemies. *Cf.* बृहज्जातक.

> जीवो जीवबुधौ सितेन्दुतनयौ व्यर्का विभौमाः क्रमा-
> वीन्द्वर्का विकुजेन्द्विनाश्च सुहृदः केषांचिदेवं मतम् ॥

रिपू रवेर्मन्दसितौ समो ज्ञो भौमेज्यचन्द्राः सुहृदो निसर्गात् ।
चन्द्रस्य मित्रे ज्ञरवी समाः स्युः सर्वे परेऽथासृज इन्द्विनेज्याः ॥३३॥
मित्राण्यरिज्ञश्च समौ सितैनी मित्रेऽर्कशुक्रौ च विदोऽरिरिन्दुः ।
समाः परेऽर्च्यस्य रवीन्दुभौमा मित्राणि शत्रू ज्ञसितौ समोऽन्यः॥३४

Slokas 33-34. The Sun's enemies are Saturn and Venus. Mercury is his neutral. Mars, Jupiter and the Moon are his natural friends. The Moon's friends are Mercury and the Sun; the rest are all neutrals to him. The Moon, the Sun and Jupiter are the friends of Mars; Mercury is his enemy. Venus and Saturn are neutrals to him. The Sun and Venus are the friends of Mercury. The Moon is his enemy. The rest are his neutrals. Jupiter's friends are the Sun, the Moon and Mars. Mercury and Venus are his enemies. Saturn is neutral to him.

सितस्य मित्रे ज्ञशनी कुजेज्यौ समौ रवीन्दू च रिपू तथार्कैः ।
मित्रे ज्ञशुक्रौ धिषणः समोऽन्येऽरयश्च सत्योक्तमिदं सुहृत्त्वम् ॥३५॥

Sloka 35. Mercury and Saturn are the friends of Venus. Mars and Jupiter are his neutrals. The Sun and the Moon are his enemies. Saturn's friends are Venus and Mercury. Jupiter is neutral towards him. The rest are his enemies. This is the rule about Friendship as viewed by सत्याचार्य (Satyacharya).

सुहृद्ग्रहस्योभयतो गृहत्रये स्थितो ग्रहस्तत्समयेऽत्र मित्रता ।
स्वभोच्चमित्रेष्टशुभर्क्षगः शुभोऽनृजुत्रिकायाहिकुयोगगोऽशुभः ॥३६॥

Sloka 36. With respect to any planet, if planets occupy any of the three contiguous houses on either side, they are said to be friendly for the time being towards the original planet. A planet when he is in his own, exaltation, friendly or in a sign owned by a benefic planet is auspicious; while the one that is retrograde (not direct), occupies a दुःस्थान (Dussthana—6th, 8th or 12th), an inimical house, or is in conjunction with Rahu or a bad planet, is inauspicious.

उच्चे दीप्तः स्वस्थ उक्तः स्वराशौ हृष्टो मित्रर्क्षे च शान्तः सुवर्गे ।
शक्तो दीप्तांशुर्विलुप्तोऽस्तखेटो नीचे दीनः पीडितो भे खलार्योः ॥३७

Sloka 37. A planet is said to be in दीप्त (Deepta) or blazing condition when he is in his exaltation. He is declared to be in स्वस्थ (Swasttha) or confident condition when he occupies his own sign. He is said to be in हृष्ट (Hrishta) or happy mood when he is posited in the house of a friend. He is said to be in शान्त (Santha) or calm state when he is in a benefic Varga. He is in शक्त (Sakta) or capable condition when he has got bright rays. He is in विलुप्त (Vilupta) or mutilated position when he is eclipsed by being in close proximity to the Sun. He is in दीन (Deena) or dejected mood when he is in his depression. He is in पीडित (Peedita) or tortured condition when he is conquered in planetary war or is hemmed in betwixt malefics.

For more details, see जा–पा II—16—18 and 85 and notes thereon.

Besides the Avastthas mentioned here in this Sloka, there are 12 others stated in Sanketa V, *infra*, and their effects are also described in detail.

संज्ञानुरूपाणि फलानि चैषां बलानुसारात्फलतारतम्यम् ।
बालः कुमारो युववृद्धनष्टाः क्रमाद्रसांशैरसमे समेऽन्यत् ॥३८॥

Sloka 38. The effects of these will be quite in accord with the appellations they bear, their relative degree of intensity being dependent on the strength, etc., possessed by the planets concerned. In an odd sign, a planet is said to be in infancy when he has advanced only the first six degrees; he is said to be in boy-hood when he is in the second six-degree portion; in adolescence in the third six-degree portion (13° to 18°); in advanced age when he is between 19° and 24°; and *in extremis* when he is between 25° and 30°. In an even sign, these divisions begin in the reverse order.

चापान्त्यमेणाद्यमजोक्षसिंहाश्चतुष्पदाः कर्कझषौ मृगान्त्यम् ।
जलेचराः कौर्पिरलिर्नरास्तु चापादिमं स्त्रीघटयुग्मकुंभाः ॥३९॥

Sloka 39. The latter half of Dhanus, the forepart of Makara, Mesha, Vrishabha and Simha are called quadruped signs. The signs Kataka, Meena and the latter portion of Makara are termed watery signs. The sign Vrischika will be like a scorpion. The fore-part of Dhanus and the signs Kanya, Tula, Mithuna and Kumbha are termed the human family of bipeds.

चत्वारो राशयोऽजाद्याः सैणचापा निशाबलाः ।
पृष्ठेनोद्यन्त्ययुग्मास्ते शीर्ष्णान्ये द्व्युदयो झषः ॥४०॥

Sloka 40. The four signs from Mesha onwards together with Makara and Dhanus possess strength at night. These Rasis with the exception of Mithuna rise with their backs, while the rest with the exception of Meena appear with their faces. Sign Meena comes under Ubhayodaya (उभयोदय). *Cf.* बृहज्जातक.

गोजाश्विकर्किमिथुनाः समृगा निशाख्याः पृष्ठोदया विमिथुनाः कथितास्त एव ।
शीर्षोदया दिनबलाश्च भवन्ति शेषाः लग्नं समेत्युभयतः पृथुरोमयुग्मम् ॥

तनोर्भोग्यांशाद्यं द्युनभगतभागान्तमखिलं
ह्यदृश्यार्द्धं लोकेऽनुदितमुदितं दृश्यमपरम् ।
तथा पूर्वार्द्धाख्यं खत इह तुरीयान्तमपरं
तुरीयात् खान्तं स्याद्भवनलवभेदो गदितवत् ॥४१॥

Sloka 41. The 180° portion or half of the zodiac beginning from the portion of the Lagna still to rise till the end of the portion of the 7th Bhava that has risen constitute the अदृश्यार्द्ध (Adrisyardha) or invisible half. The other half is known as दृश्यार्द्ध or visible half. The same zodiac is divided into two equal halves in a different manner viz., पूर्वार्द्ध (Purvardha) or the Eastern (Oriental) half comprising 180° on the eastern side commencing from the mid-heaven or zenith point to the nadir or lowest point, and पश्चिमार्द्ध (Paschimardha) or the western (occidental) half beginning from the nadir on the western side and ending with the mid-heaven point.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना संज्ञाख्यसङ्केत इतः समाप्तिम् ॥४२॥

Sloka 42. Thus ends with this the सङ्केत (Sanketa) on 'Definitions' in Sanketanidhi (सङ्केतनिधे), a work composed by Rama Dayalu, the Astrologer, for the sake of his elder brother's son Ghasi Rama (घासिराम).

इति सङ्केतनिधौ संज्ञासङ्केतः प्रथमः समाप्तः ॥

Thus ends the First Sanketa "On Definitions" in the work "Sanketanidhi."

द्वितीयसङ्केतः

ओजभे च विषमांशकोपगैरङ्गजीवविधुभास्करैर्नरः ।
स्यात्तु तैरिह समांशकोपगैः स्त्री निषेकसमये प्रसूतिषु ॥१॥

Sanketa 2.

Sloka 1. If at the time of conception or at birth, the Lagna, Jupiter, the Moon and the Sun be posited in an odd sign and in a Navamsa owned by an odd sign, the birth of a male child should be announced. If the significators mentioned above occupy an even sign and be in a Navamsa owned by an even sign, the birth of a female child should be predicted.

Cf. बृहज्जातक.

ओजर्क्षे पुरुषांशकेषु बलिभिर्लग्नार्कगुर्विन्दुभिः
पुंजन्म प्रवदेत्समांशकगतैर्युग्मेषु तैर्योषितः ॥

प्रश्नकाले तु यद्भे विधुः स्यात्ततः पञ्चमं जन्मभं तद्वदिन्द्वंशतः ।
सप्तमर्क्षं च वा प्रश्नलग्नांशपर्क्षं प्रयाते विधौ स्यात्प्रसूतिः स्फुटम्॥२॥

Sloka 2. Find the position of the Moon at the time of query (or of conception as the case may be). The 5th or the 7th sign therefrom will be the position of the Moon at the time of birth. Similarly, find the Navamsa occupied by the Moon at the time. The 5th or the 7th sign from the said Navamsa will be the position of the Moon at birth. In fine, when the Moon transits the sign and Navamsa owned by the आधान (Adhana) or प्रश्न (Prasna) Lagna whichever is stronger or through the Rasi owned by the strongest of the planets owning the सप्तांश (Saptamsa), नवांश (Navamsa), द्वादशांश (Dwadasamsa) and त्रिंशांश (Trimsamsa) occupied by the Moon, the delivery will surely come to pass.

चतुरङ्घ्रिभगे रवौ परैर्द्वितनुस्थैर्बलिभिः शिशुद्वयम् ।
शुभदृग्रहितैश्च सन्धिगैः खलखेटैरुडुपान्वितैर्जडः ॥३॥

Sloka 3. When the Sun is in a quadruped sign and the other planets in dual or mutable signs and are possessed of strength, twins will be born. If malefics are associated with the Moon, be devoid of benefic aspect and occupy Riksha Sandhis, the person born will be dull-witted or stupid.

Cf. बृहज्जातक

चतुष्पादगते भानौ शेषैर्वीर्यसमन्वितैः ।
द्वितनुस्थैश्च यमलौ भवतः कोशवेष्टितौ ॥

विधुभालिझषान्तगैः खलैः खलदृष्टे गवि चन्द्रमस्यवाक् ।
मृगराजगतौ विधूष्णगू इह मन्दारदृशा दृशः क्षयः ॥४॥

Sloka 4. When malefics are posited in Riksha Sandhis and when the Moon aspected by a malefic occupies Vrishabha, the person born will be a mute. If the Sun and the Moon occupy Simha and be aspected by Saturn and Mars, the person concerned will be sightless.

Cf. बृहज्जातक

अवागगवीन्दावशुभैर्भसन्धिगैः ॥
रविशशियुते सिंहे लग्ने कुजार्किनिरीक्षिते नयनरहितः ॥

खलाः खलर्क्षेऽङ्कसुतास्तगा रवेः पिताऽस्य बद्धो ऽर्कभतुल्यदेशके ।
तनुं न पश्येच्चरमांशसन्धिगो विधुः परोक्षस्य पितुस्तदा सुतः ॥५॥

Sloka 5. If malefic planets occupy malefic signs *i. e.*, signs which are malefic as well as owned by malefics) identical with the 9th, the 5th or the 7th reckoned from the Sun, the father will be under restraint in a place—moveable, fixed or dual—mountainous, forest or urban, as the case may be—corresponding to (denoted by) the Rasi occupied by the Sun; and if the Moon be posited in the last portion or junction of a sign and does not aspect the Lagna, the child will be born when the father is absent from the station, *i. e.*, away from the place of birth.

For the first half, *cf.* Brihatjataka.

क्रूरर्क्षगतावशोभनौ सूर्याद् द्यूननवात्मजस्थितौ ।
बद्धस्तु पिता विदेशगः स्वे वा राशिवशादथो पथि ॥

न चाङ्गदर्शीन्दुरथ ज्ञशुक्रयोः स मध्यगोऽस्ते च कुजे यमे तनौ ।
पितुः परोक्षस्य सुतोद्भवस्तथा पितर्यतीतेऽस्रदृशार्कशुक्रयोः ॥६॥

Sloka 6. If the Moon does not aspect the Lagna, be posited between Mercury and Venus, or when Saturn is rising in the Lagna or Mars is setting, the father will be away at the time of the birth of the child. If the Sun and Venus (occupying a Dus-stthana with respect to the Moon) be both aspected by Mars, the father will even have taken his exit from this world at the time.

In this connection, *cf.* Brihatjataka

पितुर्जातः परोक्षस्य लग्नमिन्दावपश्यति ।
विदेशस्थस्य चरभे मध्याद्भ्रष्टे दिवाकरे ॥
उदयस्थेऽपि वा मन्दे कुजे वाऽस्तं समागते ।
स्थिते वाऽन्तः क्षपानाथे शशाङ्कसुतशुक्रयोः ॥

and my notes thereon.

चरर्क्षगौ भौमयुतेक्षितौ च चेदर्कशुक्रौ जनको मृतः प्राक् ।
व्ययाष्टमस्थौ च खलौ बलोनेऽङ्गेशेऽङ्कभूस्थे च पिताऽतिरोगी ॥७॥

Sloka 7. If the Sun and Venus occupy moveable signs and be conjoined with or aspected by Mars, the father will have been dead by the time the child is born. If two malefics occupy the 12th and the 8th houses, and if the lord of the Lagna be weak and occupy the 9th or 4th, the father of the child will be a very sickly person.

इन्दोस्त्रिकोण इनजो निशि मातृहन्ता
पापान्वितोऽथ दिवसे भृगुजात्तथारः ।
सारे शनौ चरभगे निशि जातबाल-
तातः पुरैव विषयान्तरगो मृतः स्यात् ॥८॥

Sloka 8. When the birth is in the night, if Saturn conjoined with a malefic occupy a Trikona position with respect to the Moon, the yoga will prove destructive to the mother. The same will be the case if in a day-birth Mars along with a malefic occupy a Trikona position with respect to Venus. When Saturn conjoined with Mars occupy a moveable Rasi in a night-birth, the father of the child who is absent in a foreign place should be declared to have died there.

मन्दाराभ्यां यदि च सहितोऽर्कस्तदा जन्मतः प्राक्
तातो वृत्तस्तनुमृतिमदार्यन्त्यगैः स्त्री तु पापैः ।
इन्दोर्भाग्यास्तमृतिषु खलैः साम्बबालक्षयोऽङ्गाद्
वाऽम्बा जीवेद्व्ययरिपुगतैस्तैः सुतोऽष्टाद्यगस्थैः ॥९॥

Sloka 9. If the Sun conjoined with Saturn and Mars occupy a moveable sign, the father of the person concerned should be declared to have died before the native was ushered into the world. Similarly, if the 1st, 8th, 7th, 6th and 12th houses be occupied by the several malefics, the mother should have died soon after the birth of the native concerned. If the 9th, 7th and 8th houses—whether reckoned from the Moon or from the Lagna—be occupied by malefics, the destruction of both the mother and child should be predicted. Should however the malefics restrict themselves to the 12th and 6th houses, the child will die and the mother will survive; if the malefics occupy the 8th, 1st and 7th houses, the child will survive and the mother will die.

लग्नेन्दुमध्यगखगा उपसूतिकाः स्यु-
वामे बहिः स्त्रिय इहान्तरवामभागे ।
खेटैः शुभैः प्रियतमा अशुभैः कुनार्यो
वामं च दृश्यमुदितं च तदन्यदन्यत् ॥१०॥

Sloka 10. The females attending on the woman in child-bed are as many as there are planets between the rising sign and the Moon. Such of them as are in the visible hemisphere represent those without the lying-in-chamber; while those that are in the invisible portion represent the attendants in the interior of the lying-in-chamber. The benefics in each of these denote superior class of females and the malefics signify the low-class ones. The left or the visible hemisphere begins from the portion of the 7th house still to be set and extends up to the risen portion of the first house; the other half of the zodiac is termed as "invisible."

Cf. बृहज्जातक

चन्द्रलग्नान्तरगतैर्ग्रहैः स्युरुपसूतिकाः ।
बहिरन्तश्च चक्रार्द्धे दृश्यादृश्येऽन्यथा परे ॥

For the 'visible' and 'invisible' hemispheres, see Sanketa I Sloka 41, *supra*.

वक्रोच्चगैस्त्रिगुणिता द्विगुणाः स्वभांश-
दृक्केषु नीचलयगेषु तदर्द्धसङ्ख्याः ।
वाऽजान्त्ययोर्मृगतुलालिहरिज्ञभेषु
गोकुंभयोरितरयोश्च दृगादिसङ्ख्याः ॥११॥

Sloka 11. The following is another method for ascertaining the number of female attendants. If, out of the planets in the visible hemisphere referred to in the previous Sloka, there should be any that are retrograde in motion or are in exaltation, their number should be trebled; if they are in their own Rasi, Navamsa, Drekkana, etc., their number should be doubled. If there be planets that are eclipsed, occupy depression signs or Amsas, or are posited in inimical or untoward houses, their number should be halved. Yet, a third method. In the case of Meena or Mesha happening to be the Ascendant, there will be 2 female attendants. When Makara, Tula, Vrischika, Simha, Kanya or Mithuna is rising, the number will be 3. In the case of Vrishabha or Kumbha being the Lagna, the number will be 4. The number will be 5 when Kataka or Dhanus is rising.

कर्काजतौल्यलिघटैर्मृगराण्मृगाभ्या-
मुक्ष्णा क्रमाज्ज्ञगुरुभैः स्थितिरिन्द्रादिक्तः ।
प्राच्यादितः क्रियमुखाः किल राशयो द्वौ
द्वौ कोणगा द्वितनवश्शयनेऽगुवद्वा ॥१२॥

Sloka 12. The direction of the lying-in-chamber is determined by the rising sign at birth. If it be Kataka, Mesha, Tula, Vrischika, or Kumbha, the lying-in-chamber will be in the eastern portion of the house; if it be Makara or Simha, the chamber will be located in the southern quarter of the house; if it be Vrishabha, the lying-in-chamber is in the western portion of the house. If it be owned by Mercury or Jupiter, the lying-in-chamber is in the north of the house. The four pairs of moveable and immoveable signs beginning with Mesha represent the East and other principal points of the compass in order in the lying-in-chamber. The four dual signs, *viz.* Mithuna, Kanya, Dhanus and Meena signify the four intermediate points, *viz.* S. E., S. W., N. W.

and N. E. Or, the direction may correspond to that denoted by the sign occupied by Rahu.

Cf. बृहज्जातक

मेषकुलीरतुलालिघटैः प्रागुत्तरतो गुरुसौम्यगृहेषु ।
पश्चिमतश्च वृषेण निवासो दक्षिणभागकरौ मृगसिंहौ ॥
प्राच्यादिगृहे क्रियादयो द्वौ द्वौ कोणगता द्विमूर्तयः ।
शय्यास्वपि वास्तुवद्वदेत् पादैः षट्त्रिनवान्त्यसंस्थितैः ॥

सरवा मिथुनैणमेषगोहरयः खण्डरवौ सुताघटौ ।
विरवा अपरेऽथ युग्मगोमृगकुंभाल्यजभेषु भूमिसूः ॥१३॥

Sloka 13. When any of the signs Mithuna, Makara, Mesha, Vrishabha and Simha is rising, the child will be born accompanied by cries. If Kanya or Kumbha be rising, the crying will be a bit broken or defective. In the case of the other signs happening to be the Lagna, there will be no cries at all. Further, when any one of the signs Mithuna, Vrishabha, Makara, Kumbha, Vrischika and Mesha is rising, the birth will take place on the bare ground.

शीर्षोंघ्रिर्दक्षस्तृतीयं व्ययर्क्षे वामः षष्ठाङ्कौ पुनर्दक्षवामौ ।
खट्वाङ्गेष्वेवं स्वबुद्ध्योहनीयं घातः पापैर्निम्नताभैर्विरूपैः ॥१४॥

Sloka 14. The four-legs of the couch in the lying-in-chamber are represented by the 3rd and the 12th Bhavas, the right leg being the 3rd and the left leg, the 12th. The 6th and the 9th Bhavas represent the hind legs, the 6th being the right leg. Regarding the central portions of the cot, the 4th and the 5th represent the right side, while, the 10th and the 11th represent the left side. Similarly should surmises be intelligently made about the brokenness or otherwise of the limbs of the cot through the malefics occupying or aspecting the corresponding Rasis. Whether the particular portions of the cot are raised or lowered should be guessed from the shortness or longinquity of the corresponding signs.

द्वारं तु केन्द्रस्थखगैः सवीर्यैश्चेन्नवमङ्गादपि तद्वदन्ति ।
खट्वाशिरोङ्गानि तनोर्दिशि स्युस्तथाङ्गदश्यर्यश्चराम्बराद्यम् ॥१५॥

Sloka 15. The door of the lying-in-chamber is to be guessed by means of the planets occupying the Kendra positions or rather by means of those that are possessed of strength; *i. e.* when more than one planet occupy the Kendra positions, the door must be guessed by the strongest of them. When there are no such planets in the Kendras, the direction faced by the door corresponds to that signified by the Lagna Rasi. The head and other limbs of the couch are in the direction indicated by the Lagna. The cloths worn, food taken, etc. should be deduced from the strongest of the planets aspecting the Lagna.

Cf. बृहज्जातक

द्वारं च तद्वास्तुनि केन्द्रसंस्थैर्ज्ञेयं ग्रहैर्वीर्यसमन्बितैर्वा ॥

स्नेहो विधोर्दिनकृतस्तु भवेत्प्रदीपो
वर्तिस्तनोरिति विचार्यमिदं विशेषात् ।
खट्वाङ्गके भवति यत्र रविश्चरर्क्षे
दीपश्चलः करगतः स्थिरभे स्थिरः स्यात् ॥१६॥

Sloka 16. The Moon determines the oil in the lamp and the Sun determines the character of the lamp, whether it is moveable, fixed, etc. The wick is to be guessed from the Lagna. There is further this peculiarity. In the particular limb of the couch represented by a moveable Rasi and occupied by the Sun, will the lamp be situated, and it will be a moveable one. It will be immoveable if the Sun be in a fixed sign.

Cf. बृहज्जातक

स्नेहः शशाङ्कादुदयाच्च वर्तिर्दीपोऽर्कयुक्तर्क्षवशाच्चराद्यः ॥

व्यङ्गेऽर्के दीपः सञ्चालितोऽथ चन्द्रे तैलं दीपकं पूर्वदृक्के ।
पूर्णं मध्येऽर्द्धं त्रिभागं तृतीये वर्तिर्लग्नादेवमेवोहनीया ॥१७॥

Sloka 17. When the Sun is posited in a dual sign, the lamp situated in that particular portion of the couch represented by that sign will be fluttering. The quantity of oil will have to be guessed from the Moon's Drekkana—1st, 2nd or 3rd—or from the fullness or otherwise of the Moon—*i. e.*, full Moon in the 1st, half Moon in the 2nd, and weak Moon in the last Drekkana. Similarly should be guessed the portion that has been burnt or spent of the wick of the lamp.

दीपो वितलोऽङ्गषडष्टगेऽब्जे सतैल इन्दौ गिरि खे सितार्क्योः ।
सूर्योऽङ्गतो यत्र च दिग्विभागे पूर्वादिके तत्र हि दीप उक्तः ॥१८॥

Sloka 18. Or, the quantity of oil in the lamp may also be judged thus: if the Moon be in any one of the three Bhavas, *viz.* 1st, 6th and 8th, there will be no oil. If the Moon be in the 2nd, or if Saturn and Venus be in the 10th, there will be oil in the lamp. The direction of the lamp is determined through the Sun and the Lagna, from the particular दिक् (Dik) or quarter denoted by the Rasi occupied.

मित्रे मध्ये लग्नेन्द्वोः स्यात् ।
आज्यं दीपे तैलं त्वैनौ ॥१९॥

Sloka 19. If the Sun be betwixt the Lagna and the Moon, the lamp will have ghee as its food. If Saturn should be so situated, the food will be oil.

सूर्ये बलिन्यवनिजैनिदृशाऽमिताः स्यु-
र्दीपा व्ययस्थसबलग्रहतस्तृणाग्निः ।

सूर्ये सकाष्ठमदृढं नवरम्यगेह-
मिन्दौ भृगौ च विदि रम्यमनल्पशिल्पम् ॥२०॥

Sloka 20. When the Sun is strong and receives the full aspect of Mars and Saturn, many will be the lamps in the lying-in-chamber and its neighbourhood. If, in the absence of any such aforesaid yoga, the 12th house be occupied by a strong planet, there will be light caused by the burning of hay. As regards the structure of the lying-in-chamber, it will be one abounding in timber but flimsy when the Sun is powerful; a new and a beautiful building when the Moon or Venus is in strength; an edifice abounding in artistic designs when Mercury is strong.

For the latter half *cf.* Brihatjataka.

........नवं शीतगौ । काष्ठाढ्यं न दृढं रवौ शशिसुते तन्नैकशिल्प्युद्भवम् ॥
रम्यं चित्रयुतं नवं च भृगुजे

दग्धं कुजे भवति संस्कृतजीर्णमार्कौ
स्वर्क्षादिगेऽथ धिषणे सुदृढं हि सद्म ।
द्व्यङ्गे द्विशालभवनं धनुषि त्रिशालं
जीवे परोच्चलवगे बहुभूमिवेश्म ॥२१॥

Sloka 21. It will be a building spoiled by fire when Mars is powerful; old but repaired when Saturn is strong; it will be strong and durable when Jupiter happens to occupy his own Rasi, Amsa, etc. If Jupiter should be posited in a dual Rasi, the house would consist of two halls. If he should happen to be in Dhanus, the house would consist of three halls. If Jupiter should occupy his highest exaltation degree, the house would consist of many storeys.

Cf. बृहज्जातक

जीर्णं संस्कृतमर्कजे क्षितिसुते दग्धं .... जीवे दृढं मन्दिरम् ॥

Also see IV—31 *infra.*

ताम्रं मणिर्हेम च युक्तिरूप्ये मुक्तायसी चार्कमुखैः सवीर्यैः ।
रवीन्दुवीर्ये पितृमातृतुल्यो यत्त्रिंशकेऽर्कोऽस्य गुणो ग्रहस्य ॥२२॥

Sloka 22. When the planets are possessed of strength, the substances ascribed to them from the Sun onwards, *viz.,* copper, gems, gold, alloy of metals, silver, pearls and iron come to prominence. When the Sun and the Moon are both strong, the child born will inherit the characteristics and qualities of the parents; more of the father when the Sun alone is strong, and of the mother when the Moon only is strong The गुण (Guna) of the native is moulded by that planet in whose Trimsamsa the Sun is situated.

For the 1st half, *cf.* Brihatjataka

ताम्रं स्यान्मणिहेमयुक्तिरजतान्यर्काच्च मुक्तायसी ॥

The Gunas of the several planets are mentioned thus in Brihat Jataka.

चन्द्रार्कजीवा ज्ञसितौ कुजार्की यथाक्रमं सत्वरजस्तमांसि ॥

For Trimsamsas see संकेत I—31-32 *supra.*

For the last पाद, *cf.* होरामकरन्द

यस्याभ्रवह्न्यंशगतो दिनेशस्तत्तुल्यसत्वादिगुणो नरः स्यात् ॥

तनूनवांशेशसमस्तु मूर्त्या बलिष्ठखेटप्रतिमोऽपि वा स्यात् ।
विधोर्नवांशेशसमश्च वर्णो जातिं कुलं देशमतो वदेज्ज्ञः ॥२३॥

Sloka 23. The native will correspond in mien to the lord of the rising Navamsa, or his appearance will be like that of the planet that has the greatest strength. His hue will be that of the lord of the Navamsa occupied by the Moon. The caste, family and the country of birth may be guessed similarly.

Cf. बृहज्जातक

लग्ननवांशपतुल्यतनुः स्याद्वीर्ययुतग्रहतुल्यतनुर्वा ।
चन्द्रसमेतनवांशपवर्णः ॥

यमारौ तनुगौ स्त्रीणां गर्भस्रावो भवेदपि ।
गर्भपातो भवेच्चन्द्रे तद्भे वा तद्युतेक्षिते ॥२४॥

Sloka 24. Saturn and Mars occupying the Lagna in a person's nativity cause abortion or miscarriage to the wife. If the person concerned be a female, she herself suffers from abortion. Should the Moon associate with or aspect the abovesaid two planets, the miscarriage will happen after the fourth month of pregnancy.

प्रयच्छतश्च प्रथमं हि पूर्णं फलं द्युतम्योः पितृमातृखेटौ ।
मध्ये च मध्यं चरमेऽतितुच्छं शुभाशुभं वा परिकल्पनीयम् ॥२५॥

Sloka 25. The pairs of planets representing the father and the mother in a day-birth as well as those in a night-birth give full effect, if the birth occurs at the beginning of the day or the night as the case may be. The effect will be medium, if the birth be in the middle portion. It will be only a little when the birth happens at the close (of the day or night). This rule applies to effects —good or bad—produced by the said two pairs.

For the pairs of planets playing the role of parents at a day-birth and at a night-birth, see बृ-जा-

दिवार्कशुक्रौ पितृमातृसंज्ञितौ शनैश्चरेन्दू निशि तद्विपर्ययात् ।
पितृव्यमातृष्वसृसंज्ञितौ च तावथौजयुग्मर्क्षगतौ तयोः शुभौ ॥

शीर्षाद्यङ्गे स्वस्वदृक्प्रसिद्धेऽसत्सद्योगाद्व्रणाद्यं तिलाद्यम् ।
तत्कालाङ्गे यत्र सज्ञात्रिखेटाः स्थानर्क्षाद्येऽर्केन्दुयोगे चराद्यम् ॥२६॥

Sloka 26. It is a well-known fact that every one of the limbs: head, eye, ear, etc. into which the human body is divided is represented by one of the 36 decanates into which the zodiac is divided. If any particular decanate is occupied by a benefic planet, there will be a mole of the size of a sesamum in the corresponding limb of the body; if occupied by a malefic, an ulcer will crop up there. In that particular portion (limb) of the body of Kalapurusha signified by the Drekkana where four planets—whereof Mercury should be one—come together or in the house or sign occupied by the Sun and the Moon together, should be predicted the existence of a mole or the like to the person concerned.

Cf. बृहज्जातक.

> तस्मिन् पापयुते व्रणं शुभयुते दृष्टे च लक्ष्मादिशेत् ॥
> समनुपतिता यस्मिन् भागे त्रयः सबुधा ग्रहाः
> भवति नियमात्तस्यावाप्तिः शुभेष्वशुभेषु वा ॥
> नक्षत्रमानवतनुप्रतिमे विभागे लक्ष्मादिशेत्तुहिनरश्मिदिनेशयुक्त ॥

लग्ने धीरश्चिन्तयेद्देहभावं
होरालग्नात्सम्पदाद्यं सुखं च ।
द्रेष्काणाङ्गाद्बन्धुसौख्यं विचिन्त्यं
सप्तांशाङ्गात्सन्ततेः स्याद्विचारः ॥२७॥

Sloka 27. All about one's body should be investigated by a clever astrologer through the Lagna. Wealth, happiness, etc. should be based from the Hora-Lagna. Happiness of relations, etc. should be guessed through the Drekkana-Lagna. Children should be ascertained through the Saptamsa-Lagna.

For Saptamsas see जा–पा. I—31.

कलत्रसौख्यादि नवांशलग्नाद्विलोक्यमर्कांशकतोऽत्र पित्रोः ।
त्रिंशांशकादिष्टफलं च वाच्यं सर्वं त्रिलग्नादपि चिन्तनीयम् ॥२८॥

Sloka 28. Wife's happiness, etc. ought to be inferred through the Navamsa-Lagna. Similar information about one's parents should be sought for through the Dwadasamsa-Lagna. All about one's cherished desires, etc. should be ascertained through the Trimsamsa-Lagna.

All these details may also be ascertained from the Ascendant (Rasi-Lagna).

पिताऽम्बरेऽर्कान्नवमे च चिन्त्यो मातोडुपादम्बुनि सोदरेऽस्रात् ।
भ्राता बुधादम्बुनि मातुलादिर्जीवात्सुतः पञ्चमतो विचार्यः ॥२९॥

Sloka 29. Matters relating to one's father should be sought for through the 9th and 10th houses reckoned from the Sun. It is from the 4th house counted from the Moon that everything about the mother should be ascertained. For information about one's brothers, the 3rd house counted from Mars should be examined. About the maternal uncle and his children, one ought to examine the 4th house reckoned from Mercury. The 5th house from Jupiter will give all information about one's children.

कान्ताद्युने भार्गवतोऽथ मृत्यौ शनेस्तु वंशोऽत्र शुभाशुभाद्यम् ।
बुद्ध्वा ग्रहाणां सकलं बलाद्यं फलं वदेद्देशिक ईशभक्त्या ॥३०॥

Sloka 30. Regarding one's wife, the 7th house reckoned from Venus should be looked into. The perpetuation or extinction of one's family should be based upon a close examination of the 8th house reckoned from Saturn. In all the above cases, the strength of the particular house of the planet from which it is reckoned, and of the planet owning the house in question should be carefully examined in the first instance, and then only, the prosperity or decay of the particular relation should be predicted by the astrologer after placing full devotion to God.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना प्रसूतिसङ्केत इतः समाप्तिम् ॥३१॥

इति सङ्केतनिधौ प्रसूतिसङ्केतो द्वितीयः समाप्तः ॥

Sloka 31. Thus has been finished the 2nd Sanketa entitled " Prasuti " (on Birth) of the Sanketanidhi, a work written by Ramadayalu, the astrologer, for the sake of Sri Ghasi Rama Sarma, the son of his eldest brother (Sri Vajeera Chandra Sarma), so that he may become a proficient in this Science.

Thus ends the 2nd Sanketa 'on Birth' in the work Sanketa Nidhi.

तृतीयसङ्केतः

सन्ध्याद्वये जनिमतोऽत्र यदेन्दुहोरा
राश्यन्तगैः खलखगैर्निधनं शिशोः स्यात् ।
केन्द्रैः सपापविधुभिः सकलैस्तथैव
कामाङ्गयोरपि मृतिः खलकर्तरी चेत् ॥१॥

Sanketa 3.

Sloka 1. If a birth be at twilight and in lunar Hora and if the malefics be posited in the last portions of the several Rasis, the yoga will cause the death of the child immediately. The Moon with the three malefics occupying each a Kendra will also cause the same effect. The same will be the case if adverse (malefic) planets are posited in the 7th and the 1st houses.

Cf. बृहज्जातक

सन्ध्यायां हिमदीधितिहोरा पापैर्भान्तगतैर्निधनाय ।
प्रत्येकं शशिपापसमेतैः केन्द्रैर्वा स विनाशमुपैति ॥

Also पराशर

सन्ध्यायां चन्द्रहोरायां गण्डान्ते निधनाय वै ।
प्रत्येकं चन्द्रपापैश्च केन्द्रगैः स्याद्विनाशनम् ॥

स्मराङ्गयोः क्रूरखगावसद्युतः शशी न दृष्टश्च शुभैस्तदा क्षयः ।
शुभो न केन्द्रैर्व्ययगे विधौ कृशे खलैश्च तन्वष्टमगैर्द्रुतं मृतिः ॥२॥

Sloka 2. If two malefic planets occupy one, the Lagna and the other, the 7th place from it, and if the Moon be in conjunction with a malignant planet and be not aspected by benefic ones, the death of the new-born child will soon happen. If benefic planets be not in the Kendras and if the waning Moon occupy the 12th place from the Lagna and if the malefic planets be in the

Lagna and in the 8th place from it, the death of the new-born child will happen very soon.

Cf. बृहज्जातक

पापावुदयास्तगतौ क्रूरेण युतश्च शशी ।
दृष्टश्च शुभैर्न यदा मृत्युश्च भवेदचिरात् ॥
क्षीणे हिमगौ व्ययगे पापैरुदयाष्टमगैः ।
केन्द्रेषु शुभाश्च न चेत् क्षिप्रं निधनं प्रवदेत् ॥

षष्ठाष्टमेऽब्जे सुखगे च राहौ दुःस्थे मृतिः सद्य इहेश्वरोऽर्च्यः ।
वर्षेण केन्द्रे सखलेऽथ यद्यन्योऽन्यर्क्षगौ स्तोऽऽस्रगुरू शिवाब्दैः॥३॥

Sloka 3. If the Moon occupy the 6th or the 8th house and Rahu the 4th (*i. e.*, when the two planets are ill-placed) immediate death will be the consequence. To ward off the evil, God Easwara will have to be worshipped (by performing Mrityunjaya Homa or Japa, Durgapuja, etc., as per rules). Should a malefic planet by its position in a Kendra neutralise the above adverse situation, even then, death will come to pass in one year. If Mars and Jupiter should occupy each the other's Rasi, death will happen in 11 years.

The occupation of these two planets in untoward or negative places should also be a condition understood.

सक्रूरोऽब्जो व्ययमृतिमदाङ्गेष्वकेन्द्रस्थसौम्यै-
र्नो दृष्टोऽसौ शिशुमृतिकरोऽथाष्टमारिस्थितोऽब्जः ।
दृष्टः क्रूरैरहनि जननं यस्य कृष्णे च पक्षे
शुक्ले सद्भिर्निशि जनिरवत्यत्र तं नान्यथोह्यम् ॥४॥

Sloka 4. If the Moon conjoined with a malefic occupy the 12th, the 8th, the 7th or the 1st and be not aspected by any benefic posited in a house other than a Kendra, the yoga leads to the exit from the world of the child. At a day-birth, during the dark half of a month, the Moon, if posited in the 8th or the 6th and aspected by malefics will protect the child. The same will be the case when the Moon at a night-birth in the bright-half of the month is in the same position and aspected by benefics. In all other cases, the result will prove otherwise.

तनाविन उतोडुपे न शुभयुक्तदृष्टे मृति-
स्त्रिकोणमृतिगैः खलैर्बलयुतैर्नृणां स्यात्तथा ।
व्ययाङ्कतनुमृत्युगैरगुरुदृग्भिरार्क्यर्कवि-
ध्वसृग्भिरथ दुर्विधौ सुतनवाष्टगान्त्याङ्गगे ॥५॥

Sloka 5. If the Sun or the Moon occupy the Lagna and be not conjoined with or aspected by benefics, the new born child will die. The same will be the case if in the above condition malefics in strength occupy the 5th, the 9th and the 8th. If Saturn, the Sun, the Moon and Mars occupy respectively the 12th, the 9th, the 1st and the 8th places they will conspire to bring about the death of creatures born under this combination, unless they be aspected by Jupiter, possessed of strength. The Moon badly placed (*i. e.*, depressed, inimically situated, in a मारक Maraka position, etc.) in the 5th, the 9th, the 8th, the 7th, the 12th or the 1st, will if not aspected by benefics, bring on the death of the new-born infant.

Cf. बृहज्जातक

उदयति रवौ शीतांशौ वा त्रिकोणविनाशगै-
र्निधनमशुभैर्वीर्योपेतैः शुभैर्न युतेक्षिते ॥
असितरविशशाङ्कभूमिजैर्व्ययनवमोदयनैधनाश्रितैः ।
भवति मरणमाशु देहिनां यदि बलिना गुरुणा न वीक्षिताः ॥
सुतमदननवान्त्यलग्नरन्ध्रेष्वशुभयुतो मरणाय शीतरश्मिः ।
भृगुसुतशशिपुत्रदेवपूज्यैर्यदि बलिभिर्न युतोऽवलोकितो वा ॥

तनोरारिविनाशगे खलखगैर्विधौ वीक्षिते
मृतिः शुभदृशा समाष्टकमतश्च मिश्रैर्दलम् ।

खलेऽरिभगतेऽष्टमे खलदृशैकवर्षः शिशू
रवौ नृपदिगब्दकः खलखगेक्षिते केन्द्रगे ॥६॥

Sloka 6. When the Moon occupies the 6th or the 8th place from the Lagna, and is aspected by malignant planets, the new-born child dies quickly. If the Moon in the position described be aspected by benefics, the child will live 8 years; if aspected by benefic and malefic planets mixed together, it will live only 4 years. If a malefic planet placed in an inimical house occupy the 8th house and be aspected by a malefic, the child will live for one year. If the Sun aspected by a malefic occupy a Kendra, the child will live for 16 or 10 years.

Cf. बृहज्जातक.

> शशिन्यरिविनाशगे निधनमाशु पापेक्षिते
> शुभैरथ समाष्टकं दलमतश्च मिश्रैः स्थितिः ॥

यमेऽर्कविधुसंयुते नवसमाश्च मासोऽखिलः
षडष्टमगतैः खलैरथ षडष्टगे कर्कगे ।
शशीक्षितबुधे चतुर्थशरदि क्षयः स्याच्छिशोः
सितोष्णगुयमा इमे खलयुतास्त्रयो मृत्यवे ॥७॥

Sloka 7. If the Moon, the Sun and Saturn be conjoined, the child will live for 9 years. If all the malefics be posited in the 6th and 8th houses, the child will live for a month. If Mercury occupy the 6th or the 8th identical with Kataka and be aspected by the Moon, the child will die in the 4th year. If Venus, the Sun and Saturn be all conjoined with malefics, they three tend to quicken the death of the child. (If one or two of them be so conjoined, it indicates worry and misery to the child till the end of its life).

रवौ कुजर्क्षे शनिगेहगेऽपि वा बहूग्रदृष्टो गुरुरन्तकृत् खगः ।
शुभैरदृष्टा अशुभेक्षिताः खला मदाष्टगाः साम्बशिशुक्षयंकराः ॥८॥

Sloka 8. If the Sun occupy a sign of Mars or Saturn, and Jupiter aspected by malefics occupy the 10th, the yoga causes the death of the child. Malefics posited in the 7th and 8th and aspected by malefics and unaspected by benefics, bring about the death of the child along with its mother.

होरास्वामी पापदृष्टोऽष्टमस्थो जन्मेशाढ्यश्चेन्मृतिर्वेदमासैः ।
एवं कामे पापयुग्जन्मपाढ्यो होरेशश्चेत् क्रूरदृष्टोऽष्टमासैः ॥९॥

Sloka 9. If the lord of the Lagna aspected by malefics occupy the 8th along with the lord of the sign occupied by the Moon, the child will die in 4 months. If the lord of the Rasi occupied by the Moon be in the 7th in conjunction with a malefic, and malefics aspect the lord of the Lagna, the child will die in 8 months.

सर्वपापनिरीक्षितो गुरुरष्टमे न शुभेक्षितो
रिष्टकृत् कुजगेहगो ध्रुवमेव वा कुटिलः शनिः ।
केन्द्रनाशरिपुस्थितः कुजगेहगो बलिनाऽसृजा
वीक्षितश्च समात्रयेण विशेषतः शिशुहानिदः ॥१०॥

Sloka 10. When Jupiter occupies the 8th house and is aspected by all the malefics and is not aspected by any benefic, he will cause evil; and if the said 8th house happen to be a sign owned by Mars, the evil will be more certain and severe. If Saturn becoming unfavourable by retrograde motion occupy a Kendra, the 8th or the 6th and in a sign owned by Mars, and also be aspected by that planet in strength, the yoga will prove specially so and bring about the destruction of the child in 3 years.

शनिस्तनोरष्टमगस्तु कष्टदस्त्रिकोणगो नीच इनोऽपि तादशः ।
कुजेऽष्टमे सत्यथ षष्ठमृत्युगे खलेक्षिते ज्ञेऽब्धिसमायुरात्मजः ॥११॥

Sloka 11. When Saturn occupies the 8th place from the Lagna, he will prove equally troublesome; so also the Sun when he occupies his depression and is in the 5th or the 9th. Mars in the 8th or Mercury in the 6th or the 8th aspected by a strong malefic, will prove unfavourable and cause the death of the child in 4 years.

षष्ठनाशगतो बुधः शशिभे क्षयाय विधोर्दृशा
वेदहायनतोऽथ षष्ठलयव्ययस्थशुभग्रहैः ।
वीक्षितो हरिकर्कगो मृतिदोऽशुभेक्षणतः सितः
षट्समाभिरथ द्रुतं जनितस्य शिख्युदये क्षयः ॥१२॥

Sloka 12. If Mercury occupy Kataka identical with the 6th or the 8th and be aspected by the Moon, the child will die in 4 years. Venus in Simha or Kataka, aspected by benefics posited in the 6th, the 8th or the 12th and aspected by malefics in strength gives to the child a life for 6 years. But should Ketu, be rising in the Lagna at the time of birth, the child will die immediately.

तनौ दृकाणा यदि पाशपक्षिणां खलान्विताः सप्तमवत्सरे मृतिः ।
खलास्त्रिकोणे न शुभेक्षिताः शुभाः षडष्टगाश्चेद्गजवत्सरे क्षयः ॥१३॥

Sloka 13. If a पाश (Pasa = noose) or पक्षिन् (Pakshin = bird) decanate be rising and be occupied by malefics, the child will die in the 7th year. If malefics occupy the Trikonas and be not aspected by benefics, and if the benefics be all posited in the 6th and the 8th houses (and they be further aspected by malefics), the child will die in the 8th year.

For पाश and पक्षिन् decanates, see Brihatjataka, Adhyaya XXVII.

तनौ स्मरे खलग्रहे खलेक्षितान्वितेऽङ्गपे ।
विधौ तनौ च जातकोऽत्र सप्तवर्षजीवनः ॥१४॥

Sloka 14. If a malefic occupy the 1st or the 7th house, if the lord of the Lagna be aspected by or associated with a malefic, and if the Moon be in the Lagna, the child will live for 7 years

त्रिकेऽस्तगौ जन्मतनुप्रभू यदा तदा शिशो राशिमिताब्दतश्च्युतिः ।
बुधर्क्षगोऽब्जोऽर्ककुजान्वितः शुभैरवीक्षितोऽब्दे नवमे क्षयङ्करः॥१५॥

Sloka 15. If the lords of the Lagna and the sign occupied by the Moon be posited in the 6th, the 8th, the 12th or the 7th, then the child will live as many years as are denoted by the (number of the) Rasi occupied by them. The Moon occupying a sign of Mercury, if conjoined with the Sun and Mars and not aspected by benefics, will give the child a lease of life for 9 years.

नीचगोऽष्टमगो वाऽऽरस्त्रिकोणे नीचगो रविः ।
स नरो मन्दबुद्धिर्वा भिक्षाजीवी च दुःखितः ॥१६॥

Sloka 16. If Mars be in his depression sign or occupy the 8th, and the Sun be posited in his depression identical with the 5th or the 9th, the person born will either be dull-witted or lead the life of a beggar and be miserable.

अन्तिमांशगताः खेटा अत्यल्पायुःप्रदा मताः ।
स्वमित्रगृहतुङ्गस्थो बह्वायुः खेचरो भवेत् ॥१७॥

Sloka 17. If planets are posited in the last portions of the signs, they contribute very little towards the Ayus (आयुस्) of the native. If a planet be posited in his friendly, Swakshetra or exaltation sign, he will contribute a good number of years.

तनुः कुजर्क्षे सखलो हरौ शनिश्छिदेहदोष्णोरारिगेहगे शनौ ।
अरीक्षिताढ्ये करपादयोश्छिदा मृतौ कुजाग्वैनिषु च च्छिदा तयोः॥१८

Sloka 18. If Mesha or Vrischika be the Lagna and Saturn along with a malefic occupy Simha, the two arms of the native will be cut off. Or, if Saturn should occupy the 6th and be aspected by planets that are inimical to him, then should be predicted the cutting off (deprivation) of the hands and feet of the native. The same will be the case when Mars, Rahu and Saturn occupy the 8th house.

खलत्रयाढ्ये न शुभेक्षितेऽरिगे विधौ दृशोर्हानिमुशन्ति कोविदाः ।
नसोः कुजाग्वैनिषु नैधने पदोः कुलीर इन्द्वर्कजयोर्न सदृशा ॥१९॥

Sloka 19. If the Moon occupy the 6th house along with three malefics possessed of strength, persons versed in the science declare loss or injury to the eyes of the native. If Mars, Rahu and Saturn be in the 8th, they say that the native will be deprived of his nostrils. If the 8th house be Kataka and if the Moon and Saturn occupy the same without being aspected by any benefic planet, the native will be deprived of his two feet.

खलः खलर्क्षेऽरिदृशाऽगुमन्दयोर्विधौ सपापेऽर्ककुजार्किवीक्षिते ।
वशा द्विजान्हन्ति रुजैकगैः खलैर्विशुक्रपापत्रययुग्रवौ खलः॥२०॥

Sloka 20. If a malefic planet occupying a house owned by another malefic be aspected by Rahu and Saturn in the capacity of malefics; and the Moon along with a malefic be aspected by the Sun, Mars and Saturn, the person born will kill barren cows as well as Brahmins. If three or more malefics combine together in one house, the native suffers from sickness. In such a combination (of malefics), the Sun should be classed as a malefic when he forms a member of the trio only when Venus is not in that group, meaning thereby that the Sun loses his malefic nature when Venus is with him.

निजर्क्षगो व्योम्नि कुजाच्छविद्युतो विधुन्तुदश्चेत् क्षणिकापदृद्धिभाक् ।
धनस्मरभ्रातृषु चेत्खलग्रहा गुरौ सुते स्यात्पुरुषः कुवृत्तजः ॥२१॥

Sloka 21. If Rahu occupies his own sign (*viz.*, Kanya), and if Mars, Venus and Mercury be together in the 10th house, fortune and ill-luck are only momentary to the person concerned and are not long-standing. If malefics occupy the 2nd, the 7th and the 3rd houses, and Jupiter be in the 5th, the person born will be of bad behaviour.

अम्बुव्ययाम्बरगतेषु खलेषु देशा-
देशान्तरं व्रजति दुःखकरः स्वपित्रोः ।
सर्वेषु भाग्यसुतबन्धुगतेषु पूर्वा-
पत्यक्षयोऽपरसुतोऽपरदारजः स्यात् ॥२२॥

Sloka 22. If malefics be posited in the 4th, the 12th and the 10th houses, the native concerned will be roaming about from place to place and thus be a source of great affliction to his parents. If all planets occupy the 9th, the 5th and the 4th houses, the person born will lose some of the earlier-born children, acquire some more and also have more wives.

षष्ठे कुजेऽगौ मदगेऽर्कसूनौ मृतौ नरः स्याद्विधुरो विधुर्यः ।
तन्वन्ततिथ्यन्तदिनान्तजातश्चरांशकेऽसौ शिशुरन्यजातः ॥२३॥

Sloka 23. If Mars occupy the 6th house, Rahu, the 7th and Saturn, the 8th, the person concerned will have the misfortune of losing his partner and become dependent on another. If at any birth, the Lagna, the Tithi

(तिथि) and the Day (or the Night as the case may be) be at their respective very last portion and if the rising Navamsa be a moveable one, the person concerned will be the last issue of his parents, *i.e.*, he will have no after-borns.

The latter half of this Sloka presents a unique condition, *viz.*, that the birth of a child should coincide with the end of a Sign, the end of a Tithi and the end of a Day—either twilight—and at the same time the rising Navamsa should be a moveable one for the child to be the last-born of his parents. This occurrence is quite probable when the Ascendant happens to be the intersection of any two Signs in the zodiac, for the first Navamsa of any sign is a moveable one. It is imperative that this particular time should be synchronous with two or three other conditions cited above. For example, the end of Mesha naturally involves the first minute in Vrishabha to follow and which is in a moveable Navamsa. It implies that the Sun should be posited either here or in the 7th from it. The Tithi should also be over.

The following quotation from Phaladeepika (XIII-9) presents a greater interest wherein Mantreswara, the author, brings one more Sandhi (सन्धि) *viz.*, junction of two Nakshatras.

जातः सन्धिचतुष्टयेऽप्यशुभसंयुक्तेऽक्षते स्यान्मृतिः ॥

His सन्धिचतुष्टय or four junctions are as follows:

(1) the twilight—either morning or evening.
(2) the end of a Rasi.
(3) the end of a Nakshatra and
(4) the end of a Tithi (तिथि)

Since the junction of two asterisms forms one of the necessary conditions, the Lagna should be the intersection of the three Riksha-Sandhis.

भानुर्मदे व्योम्नि कुजे व्ययेऽगौ पित्रोर्विनाशाय तथारिभस्थौ ।
चेद्राहुजीवौ तनुगौ सुखे वा पुत्रान्मृतिः सिद्धमितैश्च वर्षैः ॥२४॥

Sloka 24. If the Sun occupy the 7th house, Mars the 10th and Rahu the 12th, the yoga causes the destruction of the parents; if Rahu and Jupiter should occupy the 6th, 1st or the 4th, (with the Sun in the 7th and Mars in the 10th), the demise of the parents will have to be declared to happen within 24 years under the agency of the native.

राहुजीवौ suggest that the combination of Rahu and Jupiter is essential. Hence Jupiter loses a sanctified atmosphere.

The Sun is posited in the 7th house and hence aspects the Lagna. This implies that the birth should be in the असुर सन्ध्या Evening twilight. The other Tamasik planet, Mars (vide उ-का IV-25) is posited in the 10th house. Thus two malefics are posited in Kendra aspecting the Lagna simultaneously. The birth being in evening twilight, the Brahmin has lost power. Hence the justification for the native causing such a devilish act exists.

अरिभस्थौ has been interpreted as "posited in the 6th house" and not as "occupying inimical houses", because Jupiter and Rahu have no common inimical house.

सिद्ध = 24, *vide* my notes on I—9 *supra*.

तनौ सुखे खे च निजर्क्षगाः खला यदा तदा जीवति कष्टतः क्वचित् ।
शुभग्रहाणां सुदृशात्र जीवने परन्त्वयं क्रूरमतिः कुकर्मकृत् ॥२५॥

Sloka 25. If planets that are inauspicious or untoward occupy the 1st, the 4th and the 10th houses identical with their Swakshetras, the person concerned ekes out a living with great difficulty. This he is able to do owing to the aspect of benefics cast on these malefics. Even then, the native will not leave his wicked propensities, but will continue to be doing sinful actions.

लग्ने षष्ठे वा सुतेऽर्कागुमन्दजीवाश्चेज्जातोऽशुभायैव पित्रोः
क्रूरा मध्यभ्रातृकामव्ययेषु सर्वे सर्वेष्वत्र कष्टं सदाङ्के ॥२६॥

Sloka 26. If the Sun, Rahu, Saturn and Jupiter occupy the 1st, the 6th or the 5th house, the yoga will only prove adverse to the parents. If all the malefics occupy the 10th, the 3rd, the 7th and the 12th houses, the child will be always suffering through some trouble or other in the body.

तनौ यमेऽब्जे च रिपौ बुधेऽस्ते पितुः क्षयोऽथाखिलकेन्द्रगाश्चेत् ।
क्रूरा धने वाऽपि तथा त्रिकोणे वंशक्षयायैषदरिद्रयोगः ॥२७॥

Sloka 27., If Saturn, the Moon and Mercury occupy respectively the 1st, the 6th and the 7th houses, the yoga will prove destructive to the father. Should all the planets be posited in Kendra houses, or if only the malefics—the Sun, Saturn, Mars, Rahu, Ketu, waning Moon and Mercury when combined with these—*i. e.*, all except Jupiter and Venus—occupy the 2nd, the 5th and 9th houses, the yoga will bring about the destruction of the entire family and make the native indigent.

यमे धनेऽङ्गे च गुरौ तृतीये राहौ तदा स्यान्निधनं जनन्याः ।
गोद्वन्द्वकन्याहरिगा पमागुशुक्रासृजश्चेत्क्रमतस्तथैव ॥२८॥

Sloka 28. If Saturn, Jupiter and Rahu occupy respectively the 2nd, the 1st and the 3rd houses, they will work for the destruction of the mother. The same effect follows when Saturn, Rahu, Venus and Mars occupy in their order Vrishabha, Mithuna, Kanya and Simha.

धनेऽग्विनाच्छार्कजवित्सु जातः पितर्यतीते न शुभाय मातुः ।
कुंभे यमेऽजे च विधौ व्ययेऽर्के मृगे सिते तातधनं न भुङ्क्ते ॥२९

Sloka 29. If at the birth of a child, Rahu, the Sun, Venus, Saturn and Mercury occupy the 2nd house, the father of the child will have died before the child was born; nor will the yoga prove good to the mother. If Saturn be in Kumbha, the Moon in Mesha, the Sun in the 12th and Venus in Makara, the person concerned does not enjoy the father's property.

स्वक्षेत्र आरो यदि कर्मदर्शी सवित्सितः कर्मफलप्रदोऽल्पात् ।
राहौ तृतीये धनगे च जीवे सज्ञे च बन्धुत्रयभाङ् नरः स्यात् ॥३०॥

Sloka 30. If Mars occupying his own house be conjoined with Mercury and Venus and aspect the 10th house, the person concerned will not derive much benefit from his exertions. Even the little benefit that he may derive from this source will be insignificant. If Rahu be in the 3rd and Jupiter in the 2nd along with Mercury, the Yoga will give the native three relatives.

स्मरे कुजे भाग्यगते दिनेशे सितेऽष्टमेऽल्पायुरिह प्रजातः ।
धने सितेऽब्जे तनुगे ज्ञरव्योर्व्ययगे सुतेऽगौ वधबन्धभाक् स्यात्॥३१

Sloka 31. If Mars occupy the 7th, the Sun be in the 9th and Venus in the 8th, the person concerned will be short-lived. If Venus be in the 2nd, the Moon in the 1st, Mercury and the Sun in the 12th, and Rahu in the 5th, the person concerned will be involved in murders and be liable to be imprisoned.

चेद्धनस्थान आरो यमेनान्वितः स्यादगुर्भ्रातृगो भ्रातृहानिप्रदः ।
भाग्यगौ चेद्यमेन्दू च भार्या तदास्यासती तौ स्त्रिया भाग्यगौ चेन्नरः ॥

Sloka 32. If Mars along with Saturn be in the 2nd house and Rahu in the 3rd, the yoga will cause destruction to the native's brother. If Saturn and the Moon occupy the 9th, the wife of the person concerned will not lead a virtuous life. If the native concerned in the above yoga be a female, the husband concerned will lead an impure life.

द्वादशे लग्नतो मीनगश्चेद्रविर्दक्षनेत्रार्तिकृद्रात्रिपोऽन्याक्षिहा ।
पञ्चमेऽस्तङ्गतश्चेत्कुजो वा सितः स्यात्तदा चक्षुषा काण एव स्फुटम् ॥

Sloka 33. If the Sun occupy Meena identical with the 12th from the Lagna, he will cause trouble to the right eye. If the Moon be in such a position, the other eye will be affected. If Mars or Venus being eclipsed occupy the 5th, the person concerned becomes one-eyed.

Cf. बृहज्जातक

व्ययगृहगतश्चन्द्रो वामं हिनस्त्यपरं रविः ॥

सिंहलग्ने सितो वा यमो वा व्यये नेत्रपीडाकरौ मानवानां मतौ ।
सव्ययार्यष्टमेषु क्रमाद्भूमिजार्कीन्दुसूर्येषु तत्तद्रुजाक्ष्णोः क्षयः ॥३४॥

Sloka 34. If Simha be rising and Venus and Saturn occupy respectively the 1st and the 12th, it is said that they two cause trouble to the eyes of the persons concerned. If Mars, Saturn, the Moon and the Sun respectively occupy in any birth the 2nd, the 12th, the 6th and the 8th houses, the person concerned will lose his eyesight through the disease appropriate to the strongest of them.

Cf. बृहज्जातक

निधनारिधनव्ययस्थिता रविचन्द्रारयमा यथा तथा ।
बलवद्ग्रहदोषकारणैर्मनुजानां जनयन्त्यनेत्रताम् ॥

पापोऽर्काद्दशमेऽर्कमेशदशमेशौ पीडितौ चेत्पितुः
कष्टं वा निधनं तथा खलखगान्तःस्थेन्दुतोऽम्बाद्रिगाः ।
पापाश्चेद्विबले विधौ गतरुचिर्मातुर्न जातः शुभः
पापाश्चेत्सहजे कुजात्कुजसहोत्थौ दुर्गतौ न श्रिये ॥३५॥

Sloka 35. If the 10th house from the Sun contain a malefic, and the lord of that house as well as of that occupied by the Sun be afflicted either through conjunction of or aspect by other malefics, the yoga betokens disaster to the father of the native. Similarly, if the Moon be placed betwixt malefics, if malefics occupy the 4th and 7th places from her, and if the said Moon be also weak, the yoga will prove distressing to the mother as well as to the native. In the same way, if the 3rd house reckoned from Mars contain malefics, and if that house, its lord and Mars be not be well-situated owing to their being in depression, inimical houses, etc., the yoga indicates something untoward to the brothers, his own valour, etc.

ज्ञात् षष्ठे च खला बुधा गतबलो नीचस्तदीशोऽप्यसन्
  बालो मातुलदुःखभागथ गुरोः पुत्रे खला दुःस्थितात् ।
दुःस्थेऽपत्यपतौ च नात्मजसुखं शुक्रात्तथा ह्यङ्गना
  मन्दात्पुष्टखला मृतौ तदधिपे दुःस्थे तदाऽऽशु क्षयः ॥३६॥

Sloka 36. When malefics occupy the 6th house from Mercury and if he be powerless and in depression and the owner of the said 6th house be also malefic, the child born will bring on distress to the family of his maternal uncle by either causing its extinction or some other serious trouble. Similarly, in the case of the ill-placed Jupiter, if the 5th house from him be occupied by malefics and if the lords of the 5th (both from the Lagna and from Jupiter) be ill-placed, the yoga will cause distress to the children and the native will not derive any happiness from children, thus indicating adoption of issue. In the same way should be investigated through Venus all about the wife—whether there are malefics in the 7th, whether planets owning the 7th counted both from the Lagna from Venus are ill-placed, if so, no happiness through wife, etc.

In the same way from Saturn should one's longevity be determined. If malefics possessed of strength occupy the 8th house reckoned from Saturn and the lord of the said 8th house be ill-placed, the yoga will lead to the speedy death of the person concerned.

सन्तानभं स्वपतिदृष्टयुतं शुभाढ्यं सद्वीर्यसङ्गमपि चेत्सुखमात्मजादेः ।
लग्नेश्वरेऽङ्गधनपुत्रगते सुतः स्यादादौ सुखे सुतसुते च सुतासुतौ वा ॥

Sloka 37. If the 5th house be occupied or aspected by its lord or by a benefic planet endowed with the several kinds of strength, it promises complete happiness for the children of the native. If the lord of the Lagna occupy the 1st, the 2nd or the 5th house, the native will be blessed with a son at first ; if the planet occupy the 4th, a son and then daughter or *vice versa.*

तनुधनव्ययसोदरपुत्रगः सहजपो यदि नात्मजसौख्यकृत् ।
सुतगते गुरुभे प्रथमक्षयः पतियुते तु पुनः सुतसौख्यकृत् ॥३८॥

Sloka 38. If the lord of the 3rd house occupy the 1st, the 2nd, the 12th, the 3rd or the 5th house, it will not prove favourable to the happiness of the children. If a sign of Jupiter happens to be the 5th house, the first issue may not survive. If the same house be occupied by its lord, he will promote the happiness of the child.

नीचे गुरौ वा भृगुजे तथौजे भानौ समे ज्ञे न सुतः स्ववीर्यात् ।
कर्के विधौ पापयुतेक्षितेऽर्के मन्देक्षितेऽन्त्यायुषि पुत्रलाभः ॥३९॥

Sloka 39. If Jupiter or Venus be in his depression, the Sun occupy an odd Rasi, and Mercury an even one, no issue will be born through his own exertion. When the Moon conjoined with or aspected by a malefic occupies Kataka and the Sun is aspected by Saturn, the acquisition of a son late in life is possible.

जनुस्तनौ पापयुते च पापभे रवावलौ युग्मभगे क्षितेः सुते ।
सुतोऽस्य मध्यायुषि सेज्यभार्गवेऽङ्गगौ ज्ञमन्दौ यदि नात्मजश्रियः ॥

Sloka 40. If a malefic planet occupy the Lagna identical with a sign owned by a malefic, if the Sun occu-

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py Vrischika and if Mars occupy a dual sign, the person concerned may have an issue during the middle period of his life. If Jupiter and Venus be together in a sign and Mercury and Saturn occupy the Lagna, the yoga does not encourage the birth of any issue.

नीचे त्रिखाम्बुमदगाः स्वनवाप्तिगाश्च
तुङ्गेऽन्त्यषष्ठमृतिगा न शुभाय जन्तोः ।
सोदर्यगे विदि तनोः सुतयुग्ममाहुः
कन्यात्रयं सुरगुरावपि पञ्चपुत्रान् ॥४१॥

Sloka 41. If planets that are in debilitation be in the 3rd, the 10th, the 4th, the 7th, the 2nd, the 9th and the 11th, while planets in exaltation occupy the 6th, the 8th and the 12th houses, the yoga will prove inauspicious. If Mercury be in the 3rd from the Lagna, there will be born two sons and three daughters. If Jupiter possessed of strength occupy the 3rd, there will be born five children, all males.

सागौ विधौ सहजगेऽसहजोऽधनी च
सार्कौ च मेचकतनुः सहजैर्वियुक्तः ।
पुत्रर्क्षगे सहजगे च कुजे विपुत्रः
कामे भृगौ बलिनि सद्विविधाङ्गजश्रीः ॥४२॥

Sloka 42. If Rahu along with the Moon be posited in the 3rd house, the person concerned will have no brothers or sisters and will not have much wealth. If the Moon be conjoined with Saturn, the person will be dark in appearance and will have no brothers. If Mars occupy the 5th or the 3rd, the native will not have any son. If Venus possessed of strength occupy the 7th, the native concerned will be blessed with good children.

त्रिके सुतेशे विबले न पुत्रवान् गुरोः सुतेशेऽपि तथा तथाविधे ।
सुतेऽर्कशुक्रौ न शुभौ तथार्क्यगू तदा च वंशेशरुषात्मजक्षयः॥४३॥

Sloka 43. If the lord of the 5th house occupy the 6th, the 8th or the 12th and be weak, the person concerned will have no issue. If the lord of the 5th house reckoned from Jupiter be similarly situated, then too the same result. If the Sun and Venus be in the 5th, they do not prove auspicious for the acquisition of children. Similarly will Saturn and Rahu prove when they are conjoined in the 5th (and are supplemented by bad aspects as well). And these yogas will certainly cause the loss of children as a consequence of the wrath (or curse) of the family-deity, and to ward off the said evil, worship of the deity concerned must be resorted to.

ज्ञशुक्रदोषे शिवपूजनात्सुतः शशीज्ययोरौषधयन्त्रमन्त्रतः ।
अगोः सुतां गां शिखिनश्च यच्छतो यमारयोः स्याद्गिरिशाभिषेचनात्॥

Sloka 44. If the childlessness be due to Mercury or Venus. the same has to be warded off by the worship of God Siva. If it be due to the Moon and Jupiter, the wrath has to be appeased through herbs, proper talisman and Manthras. The curse caused by Rahu should be got neutralised by the gift of a girl (in marriage), while the one caused by Ketu, by the free gift of a cow. Anything untoward caused by Saturn and Mars should be got over by doing अभिषेक (Abhisheka–sprinkling with holy water) for God Siva.

रवेस्तु दोषे हरिवंशसंश्रवात् समेषु सन्तानमुकुन्दवन्दनात् ।
सुतोद्भवः स्यात् क्षितिजार्कयोर्व्रते कृते विधानान्मदनव्रते ध्रुवम् ॥४५

Sloka 45. Any evil caused by the Sun should be warded off by hearing attentively the great work " Harivamsa" of Vyasa. If the evils caused by the various planets be all of the same degree, they can be removed by the worshipping of God Santana Gopalakrishna. If the Vratas enjoined for Mars and the Sun be performed according to rules, there will be progeny; and the same is assured if the worship of God Cupid be properly performed.

अथातः सद्योगाः सितगुरुबुधाश्चेज्जनितनौ
समस्ता व्यस्ता वा शुभफलकरा दोषविधुराः ।
तथारो व्योम्न्येवं यदि रविज इन्दुश्च तनुगौ
त्रिकोणे जीवार्कावपि नृपतियोगोऽयमुदितः ॥४६॥

Sloka 46. Hereafter, the good yogas are mentioned: If Venus, Jupiter and Mercury be conjoined together in the Lagna (as for instance, Meena, Dhanus, Kataka or Kanya) or be posited separately each in a single house, (for instance, Venus in Meena or Tula; Jupiter in Meena, Kataka or Dhanus; Mercury in Kanya or Mithuna) and are free from conjunction or aspect of malefic, depressed or eclipsed planets, they will produce auspicious effects. If Mars be in the 10th, Saturn and the Moon in the Lagna, Jupiter and the Sun occupy two Trikonas, the yoga will usher a king into the world. (e. g. Take Mesha as Lagna).

चरेऽङ्गे सर्वेषु त्रिषु च यदि केन्द्रेषु खचराः
स्वतुङ्गस्था योगो भवति नृपतेः सग्रहतनौ ।
चतुष्केन्द्रेष्विष्टा व्ययरिपुगृहस्थाः खलखगा–
स्तदाख्याताश्चिह्नैर्युत उत नृपश्चामरमुखैः ॥४७॥

Sloka 47. If the Lagna be a moveable sign and be occupied by a planet and other planets be posited in the 3rd and the Kendra houses identical with their exaltation ones, a king is born. If benefics occupy the four Kendras and malefics occupy the 12th and the 6th houses, a king endowed with all royal emblems and fame will be ushered into the world.

लग्ने च वर्गोत्तमगेऽथवेन्दौ चतुर्मुखैर्वीन्दुखगैश्च दृष्टे ।
नृपालयोगा विविधा निरुक्ता वेशिस्थसौम्यैः सखगैश्च केन्द्रैः ॥४८॥

Sloka 48. When the Lagna or the Moon occupies a Vargotthamamsa (वर्गोत्तमांश) and be aspected by four or more planets other than the Moon, various cases of Rajayogas arise. Again, when the rising Navamsa is a Vargotthama (वर्गोत्तम) one and benefics occupy the 2nd house from the Moon, and the Kendra houses are not void, kings are born.

For the first half, *cf.* Brihat Jataka.

वर्गोत्तमगते लग्ने चन्द्रे वा चन्द्रवर्जितैः ।
चतुराद्यैर्ग्रहैर्दृष्टे नृपा द्वाविंशतिः स्मृताः ॥
शुभं वर्गोत्तमे जन्म वेशिस्थाने च सद्ग्रहे ।
अशून्येषु च केन्द्रेषु कारकाख्यग्रहेषु च ॥

कुम्भाजोक्षसु सार्किरवीन्दुष्वेष्वङ्गे कुभृतोऽन्यतमास्मिन् ।
ज्ञारेज्यैर्मिथुनालिहरिस्थैर्वान्यः सेन्दुकुजे हितलग्ने ॥४९॥

Sloka 49. When the signs Kumbha, Mesha and Vrishabha are respectively occupied by Saturn, the Sun and the Moon and if one of them happen to be the Lagna, a king takes his birth. If Mercury, Mars and Jupiter occupy Mithuna, Vrischika and Simha, it is another Rajayoga. A third Rajayoga will be when the Moon is conjoined with Mars in a suitable advantageous Rasi (Meena or Mesha, say) as Lagna.

Cf. बृहज्जातक

यमे कुंभेऽर्केऽजे गवि शशिनि तैरेव तनुगै-
र्नृयुक्सिंहालिस्थैः शशिजगुरुवक्रैर्नृपतयः ॥
पतिर्भूमेश्चान्यः क्षितिसुतविलग्ने सशशिनि ॥

तुङ्गेऽङ्गेऽब्ज उत यमे स्त्रियां बुधार्कौ
योगौ सेशवणिगजौ यदोच्चगेज्ये ।
सार्केन्दौ धनुषि वृषाङ्ग उच्चगेऽस्रे
ऽथो पश्चादिबलिभिरुच्चगैश्च भूपः ॥५०॥

Sloka 50. If the Moon be exalted and occupy the Lagna in the one case, or if Saturn be exalted and be posited in the Lagna in the other case, and if Mercury and the Sun be in Kanya and the signs Tula and Mesha be occupied by their respective lords and Jupiter be in Kataka, two Rajayogas arise. With the Sun and the Moon in Dhanus and sign Vrishabha rising and Mars in exaltation, another Rajayoga is formed. When 5 or more planets possessed of strength are in exaltation, a king is ushered into the world.

Cf. बृहज्जातक

यमेन्दू तुङ्गेऽङ्गे सवितृशशिजौ षष्ठभवने
तुलाजेन्दुक्षेत्रैः ससितकुजजीवैश्च नरपौ ॥

सेन्द्वार्कौ मदनगते गुरौ धनुःस्थे तुङ्गेऽङ्गे दिवसकरे नृपोऽपरः स्यात् ।
चन्द्राद्यैश्च सहजषण्नवव्ययस्थैर्मन्देऽङ्गे मकरगते गुणी नृपालः ॥५१

Sloka 51. If the Moon along with Saturn be in the 7th house, Jupiter occupy Dhanus and the Sun be exalted in the Lagna, another Rajayoga arises. If the four planets from the Moon onwards occupy respectively the 3rd, the 6th, the 9th and the 12th and Saturn be in Makara identical with the Lagna, a king endowed with all good qualities is ushered into the world.

Cf. बृहज्जातक

सचन्द्रे सौरेऽस्ते सुरपतिगुरौ चापधरगे
स्वतुङ्गस्थे भानावुदयमुपयाते क्षितिपतिः ॥
मृगे मन्दे लग्ने सहजरिपुधर्मव्ययगतैः
शशाङ्काद्यैः ख्यातः पृथुगुणयशाः पुंगलपतिः ॥

तुङ्गेऽङ्गे शशभृति सूर्यजीवमन्दैरम्बास्ताम्बरसहितैः क्रमेण भूपः ।
तुङ्गेऽङ्गे बुधसितयोर्मृगाद्यखण्डे भौमे धन्विनि सविधौ गुरौ च योगौ॥

Sloka 52. If the Moon be exalted in the Lagna and the three planets, *viz.*, the Sun, Jupiter and Saturn occupy respectively the 4th, the 7th and the 10th, a king is born. If Venus and Mercury be in their exaltation signs and if Meena or Kanya be the Lagna, and if Jupiter in conjunction with the Moon occupy Dhanus and Mars be posited in the first portion of Makara, two Rajayogas are caused.

Cf. बृहज्जातक.

वृषे सेन्दौ लग्ने सवितृगुरुतीक्ष्णांशुतनयैः
सुहृज्जायाखस्थैर्भवति नियमान्मानवपतिः ॥
हये सेन्दौ जीवे मृगमुखगते भूमितनये
स्वतुङ्गस्थौ लग्ने भृगुजशशिजावत्र नृपती ॥

बुधे कन्यालग्ने शशिगुरुसिताश्चेद्धिबुकगाः
सुतस्थौ वक्रार्कौ भवति नरपालो गुणयुतः ।
समन्दार्कारैः स्याद्घटहरिमृगैः सेन्दुतनुगे
झषेऽथाजाङ्गेऽस्त्रे सगुरुशशिभेऽङ्गेऽपि च नृपः ॥५३॥

Sloka 53. If Mercury occupy Kanya identical with the Lagna ; Jupiter, the Moon and Venus be in the 4th ; and Mars and Saturn be in the 5th, a king endowed with all good qualities is ushered into the world. If the Moon be in Meena identical with the Lagna, and if Saturn, the Sun and Mars occupy respectively Kumbha, Simha and

Makara, the person born will become a king. If Mesha be the Lagna and if Mars occupy it and Jupiter be in Kataka, a king is born. Or, if Jupiter be in Kataka identical with the Lagna and Mars be in Mesha, a king is born.

Cf. बृहज्जातक

सुतस्थौ वक्रार्की गुरुशशिसिताश्चापि हिबुके
बुधे कन्यालग्ने भवति हि नृपोऽन्योऽपि गुणवान् ॥
झषे सेन्दौ लग्ने घटमृगमृगेन्द्रेषु सहितै-
र्यमारार्कैर्योऽभूत्स खलु मनुजः शास्ति वसुधाम् ।
अजे सारे मूर्तौ शशिगृहगते चामरगुरौ
सुरेज्ये वा लग्ने धरणिपतिरन्योऽपि गुणवान् ॥

कर्केऽङ्ग इज्ययुजि सेन्दुसितज्ञ आये
ऽजेऽर्के नृपः पृथुबलोऽथ मृगाद्यखण्डे ।
लग्ने शनौ सपतिषु क्रियकर्कसिंहे-
ष्वच्छे घटे मिथुनगे विदि सन्नृपः स्यात् ॥५४॥

Sloka 54. If Jupiter occupies Kataka identical with the Lagna, and the Moon, Venus and Mercury be in the 11th house, and if the Sun be in Mesha, the person born will rule the earth and be very powerful. If the first half of Makara be rising, and if Saturn occupy it, and if the signs Mesha, Kataka and Simha be occupied by their respective lords and if Mercury and Venus occupy Mithuna and Tula respectively, the person born will become a powerful king.

Cf. बृहज्जातक

कर्किणि लग्ने तत्स्थे जीवे चन्द्रसितज्ञैरायप्राप्तैः ।
मेषगतेऽर्के जातं विद्याद्विक्रमयुक्तं पृथ्वीनाथम् ॥
मृगमुखेऽर्कतनयस्तनुसंस्थः क्रियकुलीरहरयोऽधिपयुक्ताः ।
मिथुनतौलिसहितौ बुधशुक्रौ यदि तदा पृथुयशाः पृथिवीशः ॥

स्वोच्चे बुधे तनुगते ससितेऽम्बरेऽब्जे
सेज्ये मंदे च सुत आर्क्यसृजोर्नृपालः ।
चेदम्बरायतनुगा विधुमन्दपूज्या
ज्ञारौ धने रविसितौ हिबुके धनी स्यात् ॥५५॥

Sloka 55. If Mercury be in his exaltation sign identical with the Lagna, Venus be in the 10th house, the Moon and Jupiter in the 7th and Saturn and Mars in the 5th, the person born becomes a king. If the Moon, Saturn and Jupiter occupy respectively the 10th, the 11th and the 1st, if Mercury and Mars be in the 2nd, and if the Sun and Venus be in the 4th, the person becomes wealthy.

Cf. बृहज्जातक

स्वोच्चसंस्थे बुधे लग्ने भृगौ मेषूरणाश्रिते ।
सजीवेऽस्ते निशानाथे राजा मन्दारयोः सुते ॥
मेषूरणायतनुगाः शशिमन्दजीवाः
ज्ञारौ धने सितरवी हिबुके नरेन्द्रम् ॥

ग्रहे स्वोच्चे केन्द्रे नरपतिसमः स्यात्समुदिते
तनोरर्केज्यौ चेत्सुतभवनगौ शास्त्रधनवान् ।
बली सौम्यो लग्ने सधनपतिकेन्द्रे च शुभकृत्
खलः षष्ठे केन्द्रे सशुभ इह विद्यार्थसहितः ॥५६॥

Sloka 56. If a planet in exaltation be uneclipsed, strong and in a Kendra, the person born will be equal to a king. If the Sun and Jupiter be posited in the 5th house from the Lagna, the person concerned will be learned in the Sastras and be wealthy. If Mercury possessed of strength occupy the Lagna and the lord of the 2nd house be in a Kendra, the person concerned will perform good and meritorious actions. If a malefic planet be in the 6th, when a benefic one is in a Kendra, the person concerned will be learned and wealthy.

राहुः समन्दाच्छकुजः सुतायां चेदत्र जातः पुरुषो धनी स्यात् ।
नीचा यदि प्राप्तिनभोद्वितीयतृतीयगा भूपसमस्तदा स्यात ।।५७।।

Sloka 57. If at a birth, Rahu along with Saturn, Venus and Mars, be posited in Kanya, the person born will be wealthy. If planets in depression occupy (all) the 11th, the 10th, the 2nd and the 3rd houses reckoned from the Lagna, the person born will be equal to a king.

अपापौ केन्द्रकोणेशावन्योन्यं केन्द्रकोणगौ ।
सम्बन्धौ वा योगपोषौ विशेषाद्व्योमभाग्यपौ ।।५८।।

Sloka 58. If two planets—one, owning a Kendra and the other, a Kona and free from the conjunction or aspect of malefics become mutually related: by each occupying the other's house, by being conjoined in a Kendra or a Kona, or by being posited one in a Kendra and the other in a Kona, or by being together in a single house, then they are considered to promote the prosperity of the native. The effect of the yoga will be specially at its best when the two planets happen to own the 9th and 10th houses.

Cf. उत्तरकालामृत

भाग्ये कर्मणि तत्पती निवसतावेकत्र वा व्यत्यये
वान्योन्यर्क्षगतौ निरीक्षणयुतौ तौ राजयोगप्रदौ ॥

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना प्रकीर्णसङ्केत इतः समाप्तिम् ।।५९।।

Sloka 59. Thus has been finished the प्रकीर्ण Prakeerna (miscellaneous) Sanketa, the 3rd of the Sanketanidhi, a work written by Rama Dayalu, the astrologer, for the sake of Sri Ghasi Rama Sarman, the son of his eldest brother (Sri Vajeera Chandra Sarma), so that he may become proficient in this Science.

इति तृतीयसङ्केतः समाप्तः

चतुर्थसङ्केतः

अथ भावफलं विलिख्यते श्रितसङ्क्षपमुदीच्यशास्त्रतः ।
सकलग्रहवीक्षणात्फलं सकलं लग्नविधू च राज्यदौ ॥१॥

Sanketa 4.

Sloka 1. In this chapter, the effects of the several Bhavas arising from occupation, ownership, aspect, etc., of all planets in the said Bhavas whether reckoned from the Lagna or from the Moon, are stated in a succinct manner, these having been culled from other works on the subject extant in the North.

रूपं वर्णः साहसं देहमानं चिह्नं जातिः सौख्यदुःखे नराणाम् ।
मूर्द्धा देहोऽम्बापिता तातमाता सर्वं बुद्ध्यैवाद्यभावे विचिन्त्यम् ॥२॥

Sloka 2. Men's appearance, colour, rash or daring act, proportion, etc. (of the several limbs of the body), mark or spot, caste, rank, etc., happines and misery, the head, the body in general, the mother's father, the father's mother—all these should be intelligently investigated through the first Bhava.

लग्नाच्चन्द्राद्वाऽरिरन्ध्रास्तसंस्थाः सर्वे सौम्याः क्रूरदृग्योगहीनाः ।
यस्यासौ स्याद्दीर्घराज्यार्थभोगी लग्ने सौम्याः सत्फला नाशुभाः स्युः॥

Sloka 3. If all the benefic planets be posited in the 6th, the 8th and the 7th houses reckoned either from the Lagna or the Moon and are free from the aspect or conjunction of malefics, the person born will be at the height of prosperity, soverignty and pleasure and live a long life. Benefics in the Lagna always produce good effects and will never prove inauspicious, while malefics in that house cause untoward effects.

लग्ने शुभे स्थूलतनुर्बलिष्ठे शीतामयीन्दौ तु खलेक्षिताढ्ये ।
लग्नस्य पूर्वापरभागपापे दुःखं क्रमान्मूर्द्धनि वामदक्षे ॥४॥

Sloka 4. If a benefic planet possessed of strength occupy the Lagna, the person concerned will be corpulent. If the Moon, possessed of strength, be aspected by or conjoined with a malefic and occupy the Lagna, the native will suffer from cold, indigestion, etc. If a malefic occupy the first half of the Lagna, the person concerned will be troubled in the forehead or brow on the left side of the head. If the said malefic be in the latter part of the Lagna, the pain will be on the right side of the head.

खलैः शिरस्थैः क्षतविक्षतं शिरो जलार्तिरब्जेन शुभैः शुभाश्रयः ।
जनो जरस्यप्यसृजा युवायते विदा तु बालायत एव यौवने ॥५॥

Sloka 5. Malefics in the Lagna cause wound in the head. The Moon in the Lagna causes trouble through water (cold). Benefics in the Lagna produce good effects. If Mars be the owner of the Lagna, the person even in his old age will appear young—(be lustful and libidinous and command strong virile power). If Mercury be in such a position, the person will behave like a child even in his youth.

एवं यत्राङ्गेऽर्कभौमौ भवेतां रक्तोऽङ्कस्तत्रासितश्चेद्यमागू ।
मिष्टं मृष्टं वक्ति भुङ्क्ते च पूज्ये स्वाङ्गस्थे ज्ञे तूवरस्य प्रियःस्यात् ।।६

Sloka 6. Similarly, whichever Lagna the Sun and Mars happen to occupy, in that particular limb signified will be found to exist a red spot or mark. If Saturn and Rahu conjoin and be posited there in the limb denoted by that Rasi will be found a black spot. In the case of Jupiter occupying his own house as the Lagna, the native will speak sweetly and will eat good and sumptuous food. If the planet so posited be Mercury, the person concerned will be fond of astringent flavour.

क्षाराम्लयोः स्वाङ्गगयोः सिताब्जयोः
प्रियोऽगुकेत्वार्किषु तीक्ष्णवस्तुनः ।
तनौ कुजार्कौ यदि वा शनिस्तदा
नरः सदम्भो व्यसनी कटुप्रियः ॥७॥

Sloka 7. If Venus conjoined with the Moon occupy such a position, the person concerned will like pungent and acid things. If Rahu or Ketu conjoined with Saturn be so posited, the native will be fond of very pungent substances like black pepper. (He will also be sharp in his speech and mind). If Mars and the Sun, or Mars and Saturn occupy the Lagna, the person concerned will be arrogant, proud, vicious in disposition and fond of acrid things.

शुभैश्चिरायुस्तनुगैः शुभेऽङ्गपे खलैर्गतायुस्तृषितः कुजार्कयोः ।
खलर्क्षलग्ने सखले गुरौ विधौ नरः परं मूर्द्धरुजाभिभूयते ॥८॥

Sloka 8. If the lord of the Lagna be benefic and the Lagna be occupied by benefics, the person concerned will be long-lived. But if the Lagna be occupied by malefics, his life will be shortened. If Mars and the Sun occupy the Lagna, the person concerned will be greedy. If the Lagna be owned by a malefic, and if Jupiter and the Moon be conjoined with malefics, the native will be troubled by (a disease in the head or) severe head-ache.

॥ इति लग्नभावः ॥

धनं द्वितीयं च कुटुम्बसंज्ञं कोशोऽक्षिसंज्ञं पुरुषस्य वक्त्रम् ।
वाणी शुभानां क्रयविक्रयाख्यं सुवर्णमुक्तारजतादिधाम ॥९॥

Sloka 9. The Second Bhava is known as the house of wealth. It is also known as Kutumba (family), Kosa (treasury), eyes (visual power) and represents the face of a person. It is the house of speech, governs the selling and buying of (good) things and is the home of gold, pearls, silver, etc.

धनेशलग्नेशयुताः शुभाश्चेद्धनस्थितास्तत्फलमेव दद्युः ।
शुभाढ्यदृष्टे स्वसुखं शुभा वाक् निःस्वोऽब्जदृष्टे विदि वाऽत्र पापे ॥

Sloka 10. If benefics be conjoined with the lords of the 2nd and the 1st Bhavas and occupy the 2nd, they confer on the native the full beneficial effects due from the Bhava. If the lord of the 2nd house be aspected by or conjoined with powerful benefics and occupy that Bhava, the person will be getting plenty of money and will be sweet-tongued. If the 2nd Bhava be aspected by the Moon, or if that house be occupied by Mercury or a malefic planet, the person concerned will be money-less.

एवं कृशोऽब्जो धनगो ज्ञदृष्टो धनक्षयायैव सितस्तदाप्त्यै ।
रोगोत्थचिह्नं मुखगो यदाऽर्कः सस्त्रीग्रहश्चेत्कटुवाक्कृशस्वः ॥११॥

Sloka 11. If the waning Moon aspected by Mercury occupy the 2nd Bhava, it will only tend to decrease the wealth, while, if it be Venus, it will lead to its augmentation. If the Sun should be in the 2nd house, it will be an indication of disease ; if he be associated with (Rahu or Venus) a female planet, the person concerned will be harsh in specch, and his wealth will be insignificant.

सज्ञे रवौ सेवनकृच्चलस्वो यद्भावपाढ्येऽस्य करस्थितस्वः ।
भवेद्यथोदाहरणं सुतेशे स्त्रीखेचरेऽस्यास्ति सुताकरे स्वम् ॥१२॥

Sloka 12. If the Sun be conjoined with Mercury and occupy the 2nd Bhava, the person concerned will be clever in serving others. His wealth will not be steady and will be under the control of the particular relative signified by the Bhava owned by the planet conjoined with Mercury. Thus, if Vrishabha be rising, and the Sun along with Mercury be posited in the 2nd house, it should be inferred that the wealth of the person concerned will be (in the hands of) managed by his daughter as Mercury owns the 5th house Kanya—a female Rasi.

चेद्भ्रातृपे स्याद्भगिनीकरस्थं मातृष्वसा मातुलपे तु वाच्या ।
राहौ धने दन्तरुजा धनस्थेऽब्जे सन्निपातादिकशीतरोगी॥१३॥

Sloka 13. If the conjoined planet be a female and happen to be the lord of the 3rd Bhava, the wealth will be under the control and influence of his sister. If the planet in question be the lord of the 4th, the riches will be under the control of the maternal aunt of the person concerned. If Rahu occupy the 2nd, the person will suffer from tooth-ache. If the Moon be in the 2nd, the native will suffer from संनिपातज्वर (Sannipata jwara—fever arising from a vitiated state of the three humours of the body) and the like caused by cold.

तत्र स्थिते क्रूरयुते सिते स्यात्काणोऽथवाऽक्ष्णा विकृतः स्खलद्गीः ।
धनव्ययस्थे भृगुजेऽथवाऽऽरे कर्णव्यथाऽब्जे तु दृशोर्विकारः ॥१४॥

Sloka 14. If Venus in conjunction with a malefic occupy the 2nd house, the person concerned will be one-eyed or will have deformed eyes. He will be stammering in his speech. If Venus or Mars occupy the 2nd or the 12th, there will be pain in the ears. If the Moon be in the said houses, there will be some deformity in the eyes.

जीवे कोशे साधिकारेऽथवा ज्ञे वाग्मी स स्यान्मानवः सौम्यवक्त्रः ।
केतौ दीर्घास्योऽथ खेटः स्वगश्चेत्सारिस्तद्भे वाऽस्य मृत्युर्मुखार्त्या॥१५

Sloka 15. If Jupiter or Mercury possessed of power occupy the 2nd house, the person concerned will prove clever in oratorical discourse and will speak sweetly. If Ketu be in the 2nd, the person born will have a long face. If a planet conjoined with his enemy occupy the 2nd house or be posited in the house of that inimical planet, the person concerned will meet with his end through an injury in the face.

विधौ धने भीः सलिलात्तथाऽऽर्कौ राहौ धने वा वनिताग्रहाढ्ये ।
म्लेच्छैर्निषादैर्गणिकाजनैर्वा गान्धर्वनाट्यादिभिरस्वता स्यात् ॥१६॥

Sloka 16. If the Moon be in the 2nd Bhava, the person born will have to apprehend danger through water. If Saturn or Rahu along with a female planet occupy the 2nd, the person will lose all his wealth through his association with low or wicked people, Chandalas, courtezans, singers, actors and the like.

यदा स्वपो वा धनगः कुजश्च चेन्निर्बलोऽर्यग्निनृपैः स्वनाशः ।
रक्तप्रकोपाद्विषशस्त्रघातान्नरस्य मृत्युः क्षितिजे सपापे ॥१७॥

Sloka 17. If the lord of the 2nd house or Mars in that house be weak, the wealth of the native will be destroyed through enemies, fire or Government. If Mars conjoined with a malefic occupy the 2nd, the person concerned will meet with his end through vitiation of blood, poison, weapon, a hit or bruise.

॥ इति धनम् ॥

बाहुस्तृतीयं सहजाख्यमत्र त्वम्बापितृव्याम्बकमातुलादेः ।
दास्यादिकानां श्रुतिविक्रमादेर्भ्रातुः फलं वाच्यमतः सुधीभिः ॥१८॥

Sloka 18. The third house denotes the arm of a person. It is also termed the house of brothers. It is from this house that information about one's mother's paternal uncle or father's maternal uncle and the like, maid servants, ear, daring, etc., and brother should be sought for by intelligent astrologers.

सत्सम्प्रयुक्तं सहजं शुभर्क्षं दृशा सतां भ्रातृसुखार्थसिद्ध्यै ।
कुजेक्षितस्तत्र शनिः सहोत्थक्षयाय शुक्रेज्यदृशा शुभं स्यात् ॥१९

Sloka 19. If a sign benefic, occupied, owned or aspected by a benefic happens to be the 3rd Bhava, it leads to the happiness of the brothers and acquisition of wealth. If the 3rd house be aspected by Mars and be occupied by Saturn, the effect will be the destruction of brothers. If aspected by Venus or Jupiter, the result will be auspicious.

स्वर्क्षे जीवे भ्रातृगे भ्रातृसौख्यं मन्दे भ्रातृस्थे तु भाग्याधिकः स्यात् ।
बाहौ राहौ सार्कजे दुर्नखत्वं दक्षे हस्ते दारुघातोऽनिलार्तिः ॥२०॥

Sloka 20. If Jupiter occupy the 3rd house identical with his own sign, it denotes that the brothers of the person concerned will be happy and prosperous. If Saturn should occupy the 3rd house, the person born will be very fortunate. If Rahu along with Saturn be in the 3rd, the person concerned will have bad nails. He will have in his right hand a bruise caused by wood and will suffer from wind-disease.

एवं कुजेऽर्के च तदास्थिभङ्गः स्याद्दुष्करत्वं विकृतिर्न सौम्ये ।
भौमेन्दुदृष्टाः सहजे नवांशा यावन्मितास्तत्समसोदराः स्युः ॥२१॥

Sloka 21. Similarly, if Mars and the Sun occupy the 3rd Bhava, the person born will have a fracture in one of his bones. He will do cruel deeds. But if there should be a benefic planet in the 3rd, there will be no such fracture. The brothers of the person concerned will be as many as there are Navamsas that have risen in the 3rd house and aspected by Mars and the Moon.

भानौ भाग्ये स्वर्क्षगे भ्रातृनाशश्चेज्जीवेदेकोऽनुजो राजतुल्यः ।
दुष्टैर्दृष्टोऽब्जोऽखिलान्हन्ति बाहौ ज्येष्ठानर्कोऽस्रोऽनुजाञ्छन्यगुस्तान् ॥

Sloka 22. If the Sun occupy the 9th house identical with his own sign, the person concerned will suffer loss of brothers. Should however one survive, he will be equal to a king. If the Moon be in the 3rd house and be aspected by malefics, the person concerned will lose all the brothers. If the Sun be posited in the 3rd house and be so aspected, he will cause the destruction of all the elder brothers, while Mars in a similar situation will do away with the younger ones. Saturn conjoined with Rahu in such a situation will destroy both the elder and the younger brothers.

Cf. जा-पा

> ज्येष्ठं हन्ति द्युमणिरनुजस्थानगः पापदृष्टः
> सौरस्तस्यानुजमवनिजो हन्ति सर्वान् कनिष्ठान् ॥

भुजे कुजे क्रूरदृशायताङ्कितं क्षताच्च पित्तादनुजे गले रुजा ।
सशत्रवस्तत्र खला भुजव्यथा गरुन्मरुद्द्यूतपराबला बलात् ॥२३॥

Sloka 23. If Mars aspected by a malefic occupy the 3rd house, the person concerned will have a long scar on one of his shoulders as a result of a hit through a weapon; his younger brother will suffer from a disease in the throat. If malefics conjoined with their enemies be posited in the 3rd house, the person concerned will suffer from pain in the arms and from paralysis. His wife will be excessively addicted to gambling.

द्यूनेऽर्कजेऽहौ नवमेऽस्र आयगे सहोत्थहानिः सहजे शनावपि ।
बुधेज्यशुक्राः सहजे तु तत्सुखं द्वयोः क्षयो दुष्टयुतीक्षणान्नृणाम् ॥२४

Sloka 24. If at a birth, Saturn be in the 7th house, Rahu in the 9th and Mars in the 11th, the Yoga will lead to the destruction of the brothers. The same will be the case, if Saturn occupy the 3rd and be aspected by malefics. Mercury, Jupiter and Venus in the 3rd house will promote the prosperity of one's brothers. If malefics occupy or aspect the 3rd house, the decay of the two brothers (elder as well as younger) will be the result.

चन्द्रे तु भाग्ये सहजेऽर्कजश्चेद्वाऽगौ शुभैर्दृष्टयुते तृतीये ।
तद्वाद्विनश्येद्भगिनीत्रयं वै चिह्नं तु बाह्वोरथवाऽपि कुक्षौ ॥२५॥

Sloka 25. If the Moon and Saturn occupy the 9th and the 3rd houses respectively, or if Rahu aspected by or conjoined with benefics occupy the 3rd, the yoga will lead to the loss of three sisters. Moles will exist on the two arms or the belly.

सोदरी राहुदृष्टे सिते भ्रातृगे दुर्विषात्स्याद्व्यसुस्तत्र चेन्मन्ददृक् ।
सर्पभीरप्युदीर्याथ कर्णे खलैः कर्णमान्द्यं परं षष्ठतुल्यं फलम् ॥२६॥

Sloka 26. If Venus aspected by Rahu occupy the 3rd house, the sister of the person concerned will meet with her end through poison (of a malignant nature). If the aspecting planet be Saturn, there will be danger from serpents. If malefics aspect the 3rd, feebleness of the auditory organs will be the result. The rest of the effects will be similar to those of the (planets when occupying the) 6th house.

॥ इति तृतीयभावः ॥

सुखं चतुर्थं क्षितिवाहनादेर्वापीतडागप्रहिभूरुहादेः ।
क्षेत्रेष्टमित्रालयबन्धुमातृवक्षस्थलादेश्च फलं विचार्यम् ॥२७॥

Sloka 27. Happiness, lands, vehicles and the like, a reservoir, tank, well, trees and the like, landed property, a beloved friend, a dwelling, a relation, mother, breast, etc.,—all these should be investigated from the 4th house.

दृष्टे शुभैर्वा सहिते सुखे सत्फलं सुखेशे सबले सुखेऽपि ।
रविः कुजो वा सबलः सुखे चेत्पित्तास्रपार्श्वव्रणजातपीडा ॥२८॥

Sloka 28. If benefics occupy or aspect the 4th house or when the 4th Bhava is occupied by its lord possessed of strength, the effect will be good. If the Sun or Mars endowed with strength be in the 4th, the person concerned will be troubled by plethora, ulcer in the region of the ribs, etc.

यमागुदृष्टे च कुजे प्रसूगते विधोर्दृशास्य व्यभिचारिणी प्रसूः ।
सुखे भवेद्यद्गुणदोषवान् ग्रहस्तदुक्तबन्धुष्वपि तस्य सम्भवः ॥२९॥

Sloka 29. If Mars be posited in the 4th Bhava and be aspected by Saturn and Rahu, and if the aspect of the Moon should also fall on the Bhava, the mother of the child born will be unchaste. Whichever planet occupies the 4th Bhava, the qualities—whether good or bad—possessed by it will have to be attributed to the particular relative (of the child) denoted by that planet.

जा-पा

> सुखस्थे सारषष्ठेशे चन्द्रे माताऽन्यमैथुनी ।
> व्यभिचारप्रदो मातुः सराहुर्दिननायकः ॥

अम्भःप्रियं तत्र यदा सितेन्दू मिष्टं बुधे मिष्टतरं तु पूज्ये ।
राहौ शनौ तीक्ष्णमरस्यमुक्तमर्के कुजे स्यादिह कष्टलभ्यम् ॥३०॥

Sloka 30. If Venus and the Moon occupy the 4th Bhava, the person concerned will be fond of water (and watery things). If the occupying planet be Mercury or Jupiter, the liking will be for sweet and dainty food respectively. If Rahu and Saturn be in the 4th house, a taste for pungent and unpalatable things will be the result. If the Sun and Mars be the planets in the 4th Bhava, the taste will be for things that are difficult to be obtained.

बुधे गृहं चित्रमजीर्णमिन्दौ जीवे दृढं चादृढमर्ककेत्वोः ।
रम्यं सिते जीर्णमिनात्मजाग्वोर्दग्धं कुजेऽस्थ्याद्यसुरार्किवीर्ये ॥३१॥

Sloka 31. According as the planet (or when there are more planets, the strongest of them) posited in the 4th Bhava happens to be (1) Mercury (2) the Moon (3) Jupiter (4) the Sun and Ketu (5) Venus (6) Saturn and Rahu and (7) Mars will the house occupied or owned by the person concerned be respectivcly (1) possessing works of art (2) new (3) strong and durable (4) flimsy (5) lovely (6) old and (7) a building spoiled by fire. Should Rahu and Saturn be very strong, the material used will also consist of bones, etc.

Cf. II—20, 21 *supra.*

तुर्ये तुर्येशेऽथवाऽब्जे सिते च रूप्यं द्रव्यं स्वन्नमिष्टा रसाः स्युः ।
स्वर्णं ज्ञेऽर्के कांस्यमुक्तादि जीवे रत्नाढ्यं ताम्रं कुजे शस्त्रमार्कौ ॥३२॥

Sloka 32. If the Moon and Venus occupy or happen to own the 4th Bhava, the food, the flavour, the metal, etc., liked by the person concerned will be dainty food, sweet things and silver. The metal will be gold, bell-metal, pearls, copper, mixed with gems and iron when the occupying planet is Mercury, the Sun, Jupiter, Mars and Saturn respectively.

राहावस्थ्याद्यं गतं वस्तु जीवे प्रासादे भृग्वब्जयोर्नीरभूमौ ।
भौमेऽग्निस्थाने बुधे त्विष्टकाढ्ये मन्दे भ्रष्टेऽर्के पशुक्ष्मासु बाह्ये ॥३३॥

Sloka 33. If Rahu be in the 4th Bhava, the person concerned will like bones and similar things. Regarding any article missing or wished for about which a query is made—if at the time of query, Jupiter occupy the 4th, the article will be in the mansion itself. If Venus and the Moon be in the 4th, it should be found in a place where water is available. If the planet in the 4th be Mars, a place where fire is kept will contain the missing thing. If it be Mercury, Saturn and the Sun, the respective places will be one where bricks are piled, a dirty spot, and a byre outside.

प्रश्ने जन्मन्यप्युदीर्यं फलं त-
त्प्रोक्तं पूर्णम्पूर्णवीर्यग्रहाणाम् ।
सद्भिस्तुर्यस्थैः सुखं स्यात्स्वपित्रोः
साध्वी भक्तिः श्रीपतौ नान्यथोक्तम् ॥३४॥

Sloka 34. Thus should the effects be declared at the time when a query is made or a birth happens, and the same will come to pass fully if the planets are endowed with full strength. If the 4th house be occupied by benefics, the yoga indicates happiness to the parents. The native will be very pious and devoted to God Vishnu, while the same will not be the case if the house be occupied by malefics.

खे कुजे वार्कजेऽर्केन्दुदृष्ट्या क्षयस्तातयोर्हृद्रुजा स्वेष्टभीरस्वता ।
बन्धुगेऽस्त्रेऽग्नितापोऽनिलार्त्तिः शनौ द्वित्रिसंख्यप्रसूतिस्तुरीये खले ॥

Sloka 35. If the 10th house be occupied by Mars and aspected by the Sun, it will prove destructive to the father through heart-disease. If the same be occupied by Saturn and aspected by the Moon, it will prove untoward to the mother in the same way. The native will be in dread of his relations and will be impecunious. If Mars be posited in the 4th house, there will be trouble from fire. If Saturn occupy the 4th Bhava, the native will be troubled by wind-dease. If the 4th house be occupied by malefics, the progeny will be limited to only 2 or 3.

तनुपे सतुरीयतातपे व्ययगे वा रिपुगेऽस्तगे तथा ।
विबले सपितृप्रसूनिजक्षय एवात्र खलेक्षणान्नृणाम् ॥३६॥

Sloka 36. If the lord of the Lagna conjoined with the lords of the 4th and 10th houses occupy the 12th, the 6th or the 7th, be eclipsed by the rays of the Sun, or become weak owing to the occupation of inimical or debilitation houses, the yogas will prove detrimental both to the child and its parents and will come to effect quickly if also supplemented by the aspect of malefics.

॥ इति चतुर्थभावः ॥

मतिप्रबन्धः सुतभे निजोदरं विनेयगर्भस्थितिमन्त्रसाधनम् ।
स्वपुत्रविद्यादि च देवसेवनं विचार्यमेतत्सकलं विचक्षणैः ॥३७॥

Sloka 37. Intellect, any plan, scheme or literary composition, one's own belly, disciples, existence of the foetus, accomplishment of any object through Manthras, one's issue, learning, etc., worship of deities—all these have to be investigated through the 5th house by clever astrologers.

सद्बले सुतभपेऽखिलं शुभं दुर्बले बहुविधं विनिन्दितम् ।
कोपवाननलवैरिभीः पदे क्रोष्टुवाजिविरुजोदरे रवौ ॥३८॥

Sloka 38. If the lord of the 5th house be possessed of full strength, every thing will prove auspicious; if he be weak, the effect will be diverse and bad too. If the

Sun be weak and occupy the 5th, the person concerned will be of an angry disposition, will be afraid of fire and will be in dread of his enemies. He will have a fracture in the foot or stomach caused by jackals or horses.

वह्निशस्त्रविषपीडनं कुजे दुःखितश्च पुरुषो मृतप्रजः ।
वातगुल्मगुरुता कृमिव्यथार्कौ तमस्यपि विधौ निजोदरे ॥३९॥

Sloka 39. If Mars be in the 5th house, the native will have troubles from fire, weapons and poison. He will be further distressed by his children being dead. If Saturn, Rahu and the Moon occupy the 5th, the person concerned will suffer from wind-disease, a severe spleen and a disease caused by worms respectively.

मतिः स्थिरार्के चपला विधौ मता खला कुजे ज्ञे तु समा शुभा गुरौ ।
सिते सुमृद्वी कठिनागुमन्दयोः शुभैः सुधीः कोविदनिन्दकः खलैः॥

Sloka 40. If the Sun be in the 5th house, the native will be of a fixed mind. If the Moon occupy the 5th, he will be fickle. Mars in the 5th makes him cruel, while Mercury in that position makes him a man of ordinary disposition. Jupiter in the 5th house causes the native to be virtuously disposed, while Venus makes him very gentle and soft. Saturn and Rahu in the 5th make him hard-hearted. Benefics in the 5th house generally make the native intelligent and well-disposed, while malefics in the same place make him a reviler of the learned.

कन्यापत्योऽब्जे सुते दुर्बले ज्ञे जीवे सत्पुत्रोऽतिदक्षः सिते च ।
शन्यंशा यावत्खलैस्तत्र दृष्टास्तावद्गर्भप्रक्षयो नेष्टदृष्ट्या ॥४१॥

Sloka 41. If the Moon, weak in strength, occupy the 5th house, the person concerned will beget only daughters (and no sons). Mercury in a similar situation produces the same effect. Jupiter or Venus in the 5th will bestow an intelligent and good son. The children destroyed in the womb will be as many as there are malefic planets aspecting the Navamsas in the 5th house owned by Saturn. But if the said Navamsas be aspected by strong benefics, no such loss will happen.

सुखे सपापे च सितेऽस्तसंस्थे खस्थे विधौ सन्ततिवर्जितः स्यात् ।
मृतप्रजः सार्कसिते सुतेऽपि खलाढ्यदृष्टे खलभेऽनपत्यः ॥४२॥

Sloka 42. If the 4th house be occupied by a malefic, if Venus be in the 7th and if the Moon be in the 10th, the person concerned will be issueless. If Venus conjoined with the Sun occupy the 5th, the person concerned will lose his children; if the 5th house be occupied or aspected by malefics or be owned by a malefic, the person concerned will have no issue.

सुतभे समवर्ग आर्किविद्युत इन्द्वास्फुजिदीक्षिते सुता ।
विषमे विधुशुक्रवर्गगे तनयोऽपीक्षणतोऽन्यथात्मजा ॥४३॥

Sloka 43. If the 5th Bhava be in an even Varga (Hora, Drekkana, etc.), be conjoined with Saturn or Mercury, and be aspected by the Moon and Venus, the person concerned will beget a daughter. If the Varga aforesaid be an odd one, owned or aspected by the Moon or Venus, a son may even be possible; if otherwise; *i.e.*, if aspected by Saturn or Mercury, and if there be no aspect by its lord, the issue will only be a girl.

सखलेऽर्कसुतेऽनपत्यताऽसृजि गर्भच्युतिरस्त्यपत्यहा ।
रविरात्मजगो बलोज्झितः शिखिराहू यदि कुत्सितः सुतः ॥४४॥

Sloka 44. Saturn along with a malefic, if posited in the 5th, will cause childlessness. Mars in a similar position will cause abortions to the wife. The Sun, weak in strength if posited in the 5th and aspected by malefics, will destroy children. If Ketu or Rahu be in the 5th, in a like situation, he will give only issue that are despised or contemptible.

शुभदृष्टयुते शुभांशभे शुभसन्तानयुतः सुतस्थले
शनिभांश इहाब्जदृग्युते सभपार्काविपि दत्तपुत्रवान् ॥४५॥

Sloka 45. If the 5th Bhava be aspected by or conjoined with a benefic, be in a benefic Rasi or Amsa, it indicates the prospect of having good offspring. If the Bhava be in Saturn's Rasi or Amsa and be aspected by or conjoined with the Moon, or if Saturn be conjoined with the lord of the Rasi or Amsa occupied by the Moon, the person concerned will take a son in adoption.

Cf. जा-पा.

पुत्रस्थाने बुधक्षेत्रे मन्दक्षेत्रेऽथवा यदि ।
मान्दिमन्दयुते दृष्टे तदा दत्तादय: सुता: ॥

मन्दे सुतस्थे शशिसौम्ययुक्ते क्रीतः सुतः स्यान्मनुजस्य नूनम् ।
ज्ञेनेक्षिते वा ज्ञगृहेऽर्कभौमदृष्टेऽपि भांशेऽन्यसुतः स नीचे ॥४६॥

Sloka 46. If Saturn along with the Moon and Mercury, occupy the 5th house, the person concerned will purchase a boy and adopt him. If Saturn occupy the 5th and be aspected by Mercury or if he be posited in Mercury's sign and be either aspected by the Sun and Mars or posited in an Amsa owned by these planets or be conjoined with a planet in debilitation, the person concerned will have a son begotten in his wife through her congress with another.

सुतदर्शकपुंग्रहैः सुतो वनितान्यैरथ येऽत्र गोलत्राः ।
शुभदृग्यदि तत्र दृग्घतास्सदसत्तान्मितसन्ततिर्मता ॥४७॥

Sloka 47. When the yoga for progeny is assured, their number and sex may be determined: the product of the portion (in Kalas) passed in the particular Navamsas (in the 5th Bhava) that are aspected and the amount of Drigbala obtained thereby. If the aspecting planets be males, the issue will be males; otherwise, females. The nature—good or bad—of the children will also correspond to the good or bad planets aspecting.

यत्संख्ये भे पुत्रपे तावती स्यात्संख्या यावद्भिः खलैर्दृश्यतेऽसौ ।
तावत्संख्या नाशमायान्ति गर्भा वा पुत्रस्थानांकसंख्याः सुताः स्युः॥

Sloka 48. The number of children will correspond to the number of the Rasi (when counted from Mesha) containing the lord of the 5th house. Out of these, the number that will be destroyed will be equal to that of the malefic and inimical planets aspecting the lord of the 5th house. Or, the number of issue may be the number fixed for the Rasi of the 5th house and will denote the number of sons or daughters as the case may be.

यद्धातुरात्मजखगोऽत्र विना बलिष्ठ-
सौम्यग्रहं सुततनौ तु रुजा तदीया ।
एकः सुतोऽत्र दिनकृद्यदि वा त्रयस्ते
द्वेऽब्जे सुते सुतगते यदि वा चतस्रः ॥४९॥

Sloka 49. If there be no strong benefic planet posited in the 5th house, the child suffers from a disease caused by the humour or humours pertaining to the lord of the 5th or the planet in the 5th when aspected by or conjoined with a malefic that is weak. If the Sun be strong in the 5th, the person concerned will have only one son, or when the Sun in the aforesaid position is aspected by a male planet, by the lord of the 5th or by a friendly planet, he will have three sons. If the Moon be in the 5th in a similar position, there will be 2 daughters or 4 daughters if the said Moon be aspected by two female planets.

तिस्रः कन्याः स्युः कुजे ज्ञे चतस्रः पुत्राः पञ्चेज्ये बलिष्ठेऽथ शुक्रे ।
कन्याः षट् स्युर्वा चतस्रः शनौ तु द्वे कन्ये पुत्रैक्यमीक्षावशाच्च ॥५०

Sloka 50. If the planet occupying the 5th house be Mars, three daughters will be born. There will be four daughters if Mercury be so situated. If Jupiter be strong and be in the 5th, there will be five sons. If Venus be very strong and occupy the 5th, the person concerned will have six daughters or four only. If Saturn be in such a position, he will have only two daughters and a son. Generally, the number also depends on the aspect, etc. of planets—whether they are inimical or friendly, whether they are male or female, etc.

लाभे खले सुतगतौ यदि चन्द्रशुक्रौ
कन्योद्भवः प्रथममत्र सुखं न मातुः ।
पुत्रे सुतो बलवति स्वगृहादिगे हि
गर्भो गुरोस्तु विषमे सति संभवेऽब्दे ॥५१॥

Sloka 51. If a malefic be in the 11th house and the Moon and Venus occupy the 5th, the first issue will be a daughter, and there will be no happiness to the mother. If however the 5th house as well as its lord be strong as a consequence of the presence of benefics in the house or its lord occupying his own Rasi, Navamsa, etc., the birth of a son is possible. The time for having an issue will be when Jupiter during his transit arrives at an odd house when reckoned from his original position at birth (the safety or otherwise of the womb can also be anticipated by judging the benefic or malefic influence brought upon the lord of the 5th).

॥ इति पञ्चमः ॥

षष्ठं नाभिः क्रोडमुक्तं नराणां तुर्यांघ्रीणां क्रूरकर्मामयादेः ।
संग्रामाणां मातुलानामरीणां चिन्ताशङ्कादेः फलं तत्र वाच्यम् ॥५२

Sloka 52. Of the several parts of the body of Kalapurusha (beginning with the head), the sixth is the navel and this is allotted to the 6th house. Anything about the chest (of human beings), the part between the shoulders is ascertainable from this house. The same thing about quadrupeds should also be investigated through this house. Cruel actions, diseases, wars, maternal uncles, enemies, anxiety, doubts and the like—all these should be sought for from this house.

षष्ठेशे सद्वीर्यगे सौम्यभेऽस्मिन् सौम्यैर्दृष्टे सौम्ययुक्ते शुभं स्यात् ।
क्रूरैर्युक्ते क्रूरदृष्टे खलर्क्षे तत्प्रोक्तेषु प्रोक्तमिष्टं न धीरैः ॥५३॥

Sloka 53. If the lord of the 6th house be a benefic, strong and occupy a Rasi owned by a benefic, be aspected by or conjoined with a benefic, the effect will be good and auspicious. If it be otherwise, *i. e.*, if the said lord be associated with malefics, aspected by malefics and be posited in a sign of a malefic, nothing auspicious has been declared in the effects for such Yogas by the wise sages.

सबलैः शुभैर्यदि युतं रिपुभं वहगोधनं भवति तस्य गृहे ।
रविभौमयोस्तु करभाजसुखं पशुभीः परेषु तु लुलायधनम् ॥५४॥

Sloka 54. If strong benefics occupy the 6th house, the person concerned will command in his house conveyances (vehicles) and cows. If the Sun and Mars be strong and occupy that house, the person concerned will have camels, rams, etc. The native will be liable to risks from quadrupeds. If the remaining malefic planets, *viz.*, Saturn, Rahu and Ketu be in that house, the native concerned will command a large number of buffaloes as his wealth.

राहुः शनिर्वारिगृहस्थितश्चेत्स्यान्मातुलानामनपत्यतात्र ।
काष्ठाश्मवातैश्च चतुष्पदेन तरुप्रपातेन जलेन मृत्युः ॥५५॥

Sloka 55. If Rahu or Saturn be in the 6th, there will be no children born to any of the maternal uncles of the native. The person concerned will meet with his death through a piece of wood, a stone, wind, quadruped, the fall of a tree, precipice or through water.

रव्याराभ्यां खलखगदृशा षष्ठभे शस्त्रवह्नि-
क्लेशः स्याद्वा जननिसहजाङ्गेऽपि भीतिर्विषादेः ।
पुंभिः खेटैः सुत इह सुता स्त्रीग्रहैर्मातुलस्य
सौम्याः षष्ठे न सहजसुखं विक्रमे चेत्खलाः स्युः ॥५६॥

Sloka 56. If the Sun and Mars occupy the 6th house and be aspected by a malefic, the maternal uncle of the person concerned will have risks through weapons, fire, poison or the like. If male planets possessed of strength occupy or aspect the 6th house, the maternal uncle will have a son. If the occupying or aspecting planets be female ones, the issue will be females. If benefic planets occupy the 6th, there will be no happiness to the brothers. If malefics occupy the 3rd, the fraternal happiness will be little and not otherwise.

स्त्रीग्रहैः स्याद्भगिन्याः सुखं पुग्रहैः
सोदराणां तथा षष्ठपो वाऽरिभम् ।

यादृशं तादृशाः स्युर्नृणां शत्रवो-
ऽगौ शनौ वाऽत्र कट्यां च लक्ष्मासितम् ॥५७॥

Sloka 57. If female planets occupy the 6th, they lead to the happiness of the sister of the native, while male planets in that position lead to the prosperity of the brothers. The nature, form, caste, characteristics, cruel deeds, health—almost everything—of the enemies of the native will correspond to that of the 6th house or its lord. The spots or moles in the body can be located by an examination of this Bhava. If Rahu or Saturn be in this Bhava, there will be a black spot or mark on the buttocks of the person concerned.

वाऽस्य स्त्रियाश्चिह्नमिदं तथाऽर्कोऽसृग्वात्र चेत्तस्य भवेद्व्रणाद्यम् ।
वा तत्स्त्रिया दक्षपदे गले च जंघाप्रदेशेऽपि तथाङ्कनं स्यात् ॥५८॥

Sloka 58. If there should be no such mark as aforesaid in the body of the person, it will be found to exist in the body of his wife. If the Sun or Mars be in the 6th house, there will be an ucler or wound. As above stated, the spot or mole may even exist in the body of his wife in her neck, right leg or shank.

भानुः कट्यां शूलकृद्वैरिहन्ता भौमे षष्ठेऽगौ च भीर्मातृपक्षात् ।
भानौ जीवाढ्येक्षितेऽर्द्धाङ्गपीडा कष्टं कट्यां शृङ्गिभीः काष्ठतो वा ॥

Sloka 59. If the Sun possessed of strength occupy the 6th house, the person concerned will suffer from colic, or pain in the hips. He will destroy his enemies. If Mars or Rahu, be in the 6th, the person has to apprehend danger from his mother's people. If the Sun (or even Mars) be aspected by or conjoined with Jupiter, the native suffers from pain all over half his body. Further, he will have risks from horned creatures, and blows from wood in the hips.

षष्ठेऽब्जे चेज्ये धने मातुलौ द्वौ षष्ठे सेन्द्वारे सरुङ्मातुलैक्यम् ।
षष्ठे शुक्रे तस्य मातृष्वसैका तिस्रो द्वे वा तत्सुखं स्यान्नराणाम् ॥६०॥

Sloka 60. If the Moon be in the 6th house and Jupiter in the 2nd, the native will have two maternal uncles. If the Moon and Mars be conjoined and occupy the 6th, there will be only one and he too will be sickly. If Venus be posited in the 6th, there will be one sister to the person's mother. If the planet be strong, his mother may have two or even three sisters, and he will derive full happiness through them.

॥ इति षष्ठभावः ॥

स्यात्सप्तमं वस्तिरिहाङ्गनादेर्वादप्रपायानवणिक्क्रियादेः ।
अन्योन्यमिष्टार्थफलं नृनार्योः पितामहादेश्च फलं विचार्यम् ॥६१॥

Sloka 61. The 7th Bhava denotes the native's pelvis All about one's wife, any plaint, water-shed, journey, trade, etc. and about paternal grandfather should be investigated through this house. Any cherished desires of the native or of his partner, his conjugal happiness, etc., should be examined through this house.

शुभे शुभं स्यादशुभे न शोभनं गुरौ सितेऽब्जे च बलान्वितेऽङ्गना ।
सुवर्णवर्णा विदि नीलभा कुजे सुशोणभा श्यामतरा शनावगौ॥६२॥

Sloka 62. If the 7th house be a benefic one (by ownership, position, aspect, etc.) the results pertaining to the Bhava will be auspicious; otherwise, not. If Jupiter, Venus and the Moon be strong, the wife of the native will be of golden hue. If Mercury be strong, she will be of dark-blue colour ; if Mars, her colour will be crimson ; if Saturn or Rahu, her colour will be very dark.

सूर्य ज्ञेया कालजीर्णा ज्ञविध्वोर्बाला शुक्रे यौवनाढ्या कुजेऽपि ।
पूज्ये रम्या सूनुसूः सद्गुणा स्याद्वृद्धैव स्यादर्कजेऽगौ च जाया ॥६३॥

Sloka 63. If the Sun be powerful and occupy the 7th house, the wife of the person concerned will (soon) become worn out and old (before time and will become unfit for conjugal pleasures). If the Moon and Mercury be strong and be in the 7th, the wife will be too young to know anything of love, not having yet attained her maturity. If Venus or Mars be strong and occupy the 7th, the wife will be in the bloom of youth and healthy. If Jupiter be powerful in the 7th, the wife will be beautiful, beget sons and possess good qualities. If Saturn or Rahu be strong in the 7th, the wife will be old (beyond her age).

क्लीबा राहौ वा शनौ स्त्रीस्वभावा शुक्रेऽब्जे चान्येषु सा पुंस्वभावा ।
सौम्यैर्युक्तं सौम्यभं सौम्यदृष्टं श्वश्रूपक्षात्स्यात्सुखं चान्यथान्यत् ॥

Sloka 64. If Rahu or Saturn occupy the 7th Bhava, the strength of fecundity in the female will be almost *nil.* When Venus and the Moon possessed of strength occupy the 7th, the wife will be endowed with all the qualities of a female. If the Sun, Mars, Mercury or Jupiter be so in the 7th, the wife will be more of masculine nature. The more the 7th house is benefic and conjoined with or aspected by benefics, the greater will be the happiness that will be derived by the native from his or her mother-in-law's family.

वर्गे सितस्य सितदृग्यदि तत्र पत्न्यो
बह्व्यः सुखाय गुरुभे तु मतैकपत्नी ।

नीचे सितेऽपि विधुपूज्यसितर्क्षकेऽत्र
शुक्रारदृष्टिसहिते वनिता सगर्वा ॥६५॥

Sloka 65. If the 7th Bhava be a Varga of Venus or be aspected by Venus, the person concerned will have many wives to enjoy. If the 7th Bhava be a sign owned by Jupiter and be aspected by that planet, there will be only one wife to the native to give happiness to him. If the 7th house be a sign owned by the Moon, Jupiter or Venus and be aspected by Venus or Mars, and even if Venus be in his depression, the wife of the native will be arrogrant in her attitude.

द्यूने यमेऽसृजि तद्वीक्षणतश्च वाता-
र्ता चञ्चला सरुधिरा कटिचिह्नयुक्ता ।
साब्जे कुजे मृतिमुपैत्युदरामयेना-
र्क्यग्व्योर्जलक्रिमिरुजा पशुडाकिनीभिः ॥६६॥

Sloka 66. If Saturn and Mars be both connected with the 7th Bhava, whether by occupation, aspect or both, the wife will be fickle-minded and troubled by wind-disease. She will be full of blood and have marks or moles in her buttocks. If the Moon and Mars be together, (and be aspected by Saturn), her death will be through abdominal affection. If Saturn and Rahu be in the 7th, she will die of diseases by water or worms, through quadruped or through female imps or goblins.

द्यूने शुभैः सुमदनोऽथ खरस्मरोऽन्यैः
क्लीबैर्नपुंस्त्वमगुना तु न दारयोगः ।
चेत्स्यान्म्रियेत शुभदृष्टयुते विलम्बा-
द्रन्ध्रेऽर्कजेऽसृजि मदे वनिताद्वयं स्यात् ॥६७॥

Sloka 67. If the 7th house be occupied by benefics, the person concerned will aspire for sensual pleasures which are permissible. If by malefics, his aspirations will go astray, *i. e.*, even on things that ought not to be coveted. If neuter planets occupy the 7th, the native will be impotent. If Rahu be in the 7th devoid of benefic aspect, the native will remain single. If the native has a wife, she too will die early ; if the 7th house be conjoined with or aspected by a benefic, the wife will die after some time. If Saturn be in the 8th and Mars in the 7th, the native will have two wives.

चन्द्रदृक् चेन्मदे चञ्चला चाचला जीववर्गे ज्ञयुग्दृष्ट इन्दौ तथा ।
आर्क्यसृग्वर्गयोस्तत्र तद्दृग्यदा दम्पती चञ्चलौ चेत्सितोऽन्यारतः ॥

Sloka 68. If the 7th house be aspected by the Moon, the wife will be unsteady. The same will be the case if the said Moon be in a Varga of Jupiter and be also conjoined with or aspected by Mercury. If the Moon in the 7th be in a Varga of Saturn or Mars, and be conjoined with or aspected by either of these two planets, both the husband and the wife will be unsteady ; *i. e.*, will go astray. Should Venus also be in any way related to either of them—either by aspect or conjunction—the person concerned will have liaison with another woman, abandoning his own wife.

Cf. बृहज्जातक

> असितकुजयोर्वर्गेऽस्तस्थे सिते तदवेक्षिते
> परयुवतिगस्तौ चेत्सेन्दू स्त्रिया सह पुंश्चलः ॥

मन्देन्द्वारा युक्तदृष्टा विधुर्वा मध्येऽसृक्शन्योस्तयोः पुंश्चलत्वम् ।
सौम्यांशे वा द्यूनपे सौम्यदृष्टे वेश्याकारा कामिनी स्यान्नरस्य ॥६९॥

Sloka 69. If Saturn, the Moon and Mars be all related by conjunction or (mutual) aspect, or if the Moon be posited betwixt Saturn and Mars, both the husband and wife will become unchaste. If the lord of the 7th house be in a Navamsa owned by Mercury and also be aspected by the same planet, the wife of the person concerned will behave like a courtezan.

लग्नस्मरव्ययगता अशुभाः सुतेऽब्जे
　क्षीणेऽथवा खलभगे च न तद्विवाहः ।
षष्ठे व्यये वपुषि वा ज्ञरवी तदैका
　कोणे द्युने च विकलैव यदा सितारौ ॥७०॥

Sloka 70. If malefics occupy the 1st, the 7th and the 12th houses and the waning Moon be in the 5th or in the house of a malefic, the person concerned will have no marriage at all. If Mercury and the Sun occupy the 6th, the 12th or the 1st, the person will have one wife. If Venus and Mars be in the 5th, the 9th or the 7th, the wife of the native will be defective of some limb, and she will be unskilled in the arts and wanting in intellect.

गण्डान्तर्क्षे द्यूनगे वा सितेऽङ्गे मन्दे वन्ध्येशः सुतर्क्षे न सच्चेत् ।
पापाः कामेऽब्जात्तनोर्वा वसन्तो मन्देन्द्वोर्द्यूने पुनर्भूपतिः स्यात् ॥७१

Sloka 71. If Venus be posited in a गण्डान्त (Gandanta) position, or occupy the 7th house and Saturn be in the Lagna and the 5th house be a क्रूर (Krura) sign, owned, occupied or aspected by a malefic, the wife of the person concerned will be barren. If the 7th house reckoned from the Lagna or the Moon be occupied by malefics, and Saturn and the Moon be in the 7th, the wife of the person concerned will be a widow remarried.

कर्कालयण्डजभान्ततोऽर्द्धघटिकं सिंहाश्विमेषादिगं गण्डान्तं.

भार्याः स्युर्द्यूनेशनन्दांशसंख्याः खेटेऽक्षातुल्याश्च गोंऽशे ज्ञशन्योः ।
वाराकर्योरेकैकिकाथारिगेऽस्ते मृत्यौ मन्देऽगौ मदे स्त्री न तिष्ठेत् ॥७२

Sloka 72. The number of wives a person may have corresponds to the number of Navamsas traversed by the lord of the 7th in the Rasi occupied by him. It may also correspond to the number of planets aspecting the 7th house. If the 7th house or its lord be in a Navamsa owned by Mercury and Saturn, or Mars and Saturn, the person concerned will have only one wife. If Mars, Saturn and Rahu occupy the 6th, the 8th and the 7th respectively, the person concerned will have no wife, though he may marry more than once.

यदा मदेऽष्टमे वाऽपि भौमाग्वार्किंयुतेक्षिते ।
तदा श्वभिर्वा सर्पाद्यैर्दष्टो वा कुरुजा ध्रुवम् ॥७३॥

Sloka 73. When the 7th or the 8th house is occupied or aspected by Mars, Saturn and Rahu, the person concerned will suffer the risk of being bitten by dogs, serpents and the like. Or, he will surely suffer from a very bad poisonous disease.

गुह्यस्थानेऽत्राष्टमे शत्रुभीतिव्याध्युत्पत्तिच्छिद्रनौबन्धनादेः ।
नद्युत्तारस्तैन्यदुर्गादिरोधयुद्धादीनां चिन्तनं वैपथोऽपि ॥७४॥

Sloka 74. The 8th house is known as the house of mystery. Matters relating to fear or danger from enemies, springing up of diseases, a slit or hole, boat, imprisonment and the like, crossing or fording of a river, theft, robbery, blockade or siege of a fortress, fighting, etc., doing things in a bad or wrong manner, all these have to be investigated through this house.

धनवदस्य फलं प्रभुता विधोरिह खला धननाशकरा मताः ।
शुभखगा धनदा अथ दुर्ग्रहैर्व्रणतिलादि सभार्यनृगुह्यगम् ॥७५॥

Sloka 75. The effects of this Bhava will be similar (in some respects ?) to those of the 2nd. That is, when the Moon is strong so far as the 8th is concerned, the same effect should be said as in the case of the 2nd house. If malefics are posited in the 8th, wealth is destroyed, while benefics there bring in wealth. When malefics are in the 8th, they cause wounds or moles in the private parts of the native or of his wife.

खलखगैर्मृतिगैर्बहुरुग्व्यथा द्रुतमदुर्गजयः कलहश्चिरम् ।
युधि वधः सुभटश्रमतो द्रुतं निगडमुक्तिरुपैत्यपि नौसुखम् ॥७६॥

Sloka 76. When malefics occupy the 8th house, the native will suffer from various diseases. He will not have quick success when he is besieging a fortress; he will be involved in protracted quarrels, will meet with his end in a battle; will get himself released very soon from enemy's fetters through the efforts of a brave warrior. The house also indicates safe return of the ship after a voyage.

रवे रिपौ लग्नपतौ कृशायुः पूर्णायुरिष्टे च समे समायुः ।
लग्नेश्वरे मित्रसमारिधामप्राप्तेऽपि पूर्णं सममल्पमायुः ॥७७॥

Sloka 77. If the lord of the Lagna be inimical to the Sun, the native will be short-lived. If he be neutral, the native will have medium life. If he be friendly, the native will be long-lived. According as the lord of the Lagna occupies a friend's, a neutral's or an enemy's house will the person concerned be long-lived, of medium life or short-lived respectively.

जन्मलग्नपतिरष्टमाधिपश्चेदुभौ चरभगामिनौ नृणाम् ।
वा स्थिरद्वितनुराशिगौ तदा दीर्घमायुरुदितं महर्षिभिः ॥७८॥

Sloka 78. If both the lords of the Lagna and the 8th house occupy moveable signs, or if one of them be in a fixed sign while the other is in a dual Rasi, the person concerned will be long-lived. So have the great sages of old declared.

चरस्थिरगतौ यदि द्वितनुगौ च वा मध्यमं
चरद्वितनुगौ यदि स्थिरभगौ च वान्यं तदा ।
इहायुरुदितं द्वितीयमुदयोडुपाभ्यां तथा
तृतीयमुदितं पुनः स्वजननाङ्गहोराङ्गतः ॥७९॥

Slaka 79. When the lords of the 1st and the 8th houses occupy one a movable and the other, a fixed sign, or when both of them are in dual Rasis, the native concerned will have medium life. If the said two planets occupy one a moveable and the other a dual sign, or if both of them occupy fixed signs, the native will be short-lived. The first method for ascertaining the longevity has thus been stated. The second method is by guessing the Ayus by a like process from the Lagna and the Moon; while the third method will be by a similar examination of the Lagna at birth and the Hora Lagna (*vide* next Sloka).

संवादात्प्रामाण्यमुक्तायुषीदं राश्यादौ नान्तेऽनुपातोऽन्तरा स्यात् ।
ओजे जन्माङ्गे तु सूर्यर्क्षतः स्याद्धोरालग्नं जन्मलग्नात्समे तत् ॥८०॥

Sloka 80. In the matter of the calculation of a person's longevity, if there be agreement in the life-period according to two or more of the methods, enunciated above that Ayus alone will have to be accepted as correct. What has been described above as short, medium and long life due to the lords of the 1st and the 8th occupying moveable, fixed or dual Rasis apply only when the said significators occupy the beginning of the sign and not its end. When they are posited in positions other than the initial one, the period has to be commuted by rule-of-three-process. Should however there be disagreement, the life-period should be determined in the manner described in the next Sloka.

In order to obtain the Hora Lagna, when the Janma Lagna happens to be an odd Rasi, calculations have to be made from the Rasi occupied by the Sun; when the Janma Lagna is even, countings should be made from the Janma Lagna itself.

दशायां मारकेशस्य मारकस्थस्य पापिनः ।
सम्बन्धिनोऽस्य वा पाके निधनं सम्भवे वदेत् ॥८१॥

Sloka 81. A person's demise should be declared to happen during the Dasa of (1) a planet owning a मारक (Maraka) place (2nd or 7th); (2) a malefic planet posited in those places or (3) a planet that has a सम्बन्ध (Sambandha) with them (*i. e.*, by way of conjunction, aspect, interchange, etc.)

For the five kinds of connection—सम्बन्ध—or relationship recognised between two planets, see the following Sloka from Phaladeepika.

राशौ स्थितिर्मिथो योगो दृष्टिः केन्द्रेषु संस्थितिः ।
त्रिकोणे वा स्थितिः पञ्चप्रकारो बन्ध ईरितः ॥

असंभवे तु व्ययपस्य वाऽस्य सम्बन्धिनो वाऽष्टमपस्य पाके ।
मृत्युर्विंताराधिपतेश्च पाके खाङ्गाष्टपाश्चेद्बलिनोऽधिकायुः ॥८२॥

Sloka 82. In case of death not being probable in any of the Dasas mentioned above, it may come to pass during the Dasa of the planet owning the 12th house or of the planet that has a सम्बन्ध with the same, or when the Dasa of the 8th house-lord is in progress or during the Dasa of the planet ruling a star that is inauspicious with respect to the native's natal star. If the lords of the 10th, the 1st and the 8th houses are found to be strong, the person concerned should be declared to have a long lease of life.

पापः शनिश्चापि नृणां निहन्ता सम्बन्धतो मारकखेचराणाम् ।
तमोग्रहौ यादृशभावयातौ यादृग्युतौ तस्य फलं दिशेताम् ॥८३॥

Sloka 83. Even Saturn when he is malefic becomes a मारक (Maraka) to persons by his संबन्ध (Sam-bandha) with other मारक (Maraka) planets The two nodes—Rahu and Ketu—produce the effect of (1) the Bhavas they occcupy and (2) the planets they conjoin with.

अगुयुतौ निधने क्षितिजार्कजौ यदि तदाऽपमृतिः किल शस्त्रजः ।
रिपुखलैर्निधने यदि वीक्षितः शुभखगोऽपि तथा युधि मृत्युकृत् ॥

Sloka 84. If Mars and Saturn combine with Rahu and occupy the 8th house, the native meets with premature death through weapons, missiles, etc. (in battle). Even a benefic in the 8th house if he be aspected by inimical and malefic planets will bring about the death of the native in a battle.

॥ इत्यष्टमः ॥

भाग्यस्थानं चोरुसंज्ञं शुभादेर्वामाङ्घ्रि तत्केचिदाहुस्तथाऽत्र ।
पुण्यप्रासादांधुवाप्यादियज्ञतीर्थाप्त्यादेः सत्क्रियादेर्विचारः ॥८५॥

Sloka 85. Virtuous acts, a temple, a well, a circular (water) reservoir, sacrifice, pilgrimage to holy or sacred places, charitable deeds—all these should be investigated through the 9th house which is the house of prosperity, auspiciousness and represents the thigh of Kalapurusha (कालपुरुष) and according to some, the left leg also.

यद्विक्रमे ऽनुजफलं तदिहापि वाच्यं
सौम्येऽधिपे शुभयुतेऽत्र शुभं समस्तम् ।
इन्दोस्तनोश्च नवमं स्वपतीक्षिताढ्यं
भाग्यं स्वदेश उदियाद्विषयान्तरेऽन्यैः ॥८६॥

Sloka 86. Whatever has been declared as the effect *re*: one's brothers arising from the 3rd Bhava should be similarly predicted through this house also. If the 9th house be owned by a benefic, occupied by a benefic, etc., the effect will be wholly auspicious. If the 9th house—whether reckoned from the Moon or from the Lagna—be occupied or aspected by its lord, the native will be prosperous in his own country; if by others, in a foreign country.

सक्रूरे सगदो व्रणो निजपदेऽगौ दुर्नखोऽस्थिव्यथो
ऽत्रारेऽग्न्यादिविषार्दितः ससहजः पुंसद्ग्रहैर्भाग्यगैः ।
स्त्रीखेटैर्भगिनी शुभैर्बहुविधं भाग्यं स्वतुङ्गे बली
लग्नभ्रातृसुतेषु कोऽपि नवमं पश्यन्ध्रुवं भाग्यदः ॥८७॥

Sloka 87. If a malefic planet be in the 9th house, the native will be afflicted with disease; he will suffer from ulcer or wound in his foot. If the planet occupying be Rahu, the person concerned will have bad nails and will have pain all over his bones. If Mars occupy the 9th, the native will have risks from fire, poison and the like. If the male benefic planet—Jupiter—be in the 9th, the native will have brothers; if female benefic planets occupy the 9th, he will have sisters. If these planets should also be strong and exalted, the native will be prosperous in all ways. If a planet in exaltation be in the 1st, the 3rd or the 5th and aspect the 9th, he will certainly tend to promote the prosperity of the person concerned.

भाग्ये स्वतुङ्गे सुखगोऽब्धिपादैर्योगे नृपत्वं शुभदृग्युतश्चेत् ।
मन्दे कुजे भाग्यगते तथार्द्धं शुभेऽङ्कगे धर्मपरोऽबलेऽपि ॥८८॥

Sloka 88. With the 9th house exalted and a planet in the 4th conjoined with or aspected by a benefic, a (sort of) Rajayoga is formed and its effect will be full. If Saturn and Mars be in the 9th, the effect will be only half. A benefic in the 9th, even if weak, will make the native virtuously disposed.

यावज्जीवं भाग्यवान् लग्ननाथे दृश्यार्द्धस्थे चन्द्रपे वाऽथभाग्ये ।
भौमेन्द्वोर्मातृक्षयोऽल्पायुरर्केन्द्वोश्चित्रो मृत्युर्यदाऽर्केन्दुभौमाः ॥८९॥

Sloka 89. If the lord of the Lagna or the lord of the sign occupied by the Moon be in the 9th house in the visible portion of the hemisphere, the native will be prosperous throughout his life. Mars and the Moon in the 9th will cause the destruction of the mother. The Sun and the Moon in the 9th will make the native short-lived, while the combination of the Sun, the Moon and Mars in the 9th will bring about a strange end to the native.

तनुभाग्यमृतीश्वरा गृहं यदि पश्येयुरिमे निजं निजम् ।
अथवा नवमं शुभान्वितं खलहीनं पुरुषोऽत्र मुक्तिभाक् ॥९०॥

Sloka 90. If the lords of the 1st, the 9th and the 8th houses be strong and aspect their respective houses, or if the 9th house be occupied by a benefic and be devoid of any malefic planet, the person will attain final beatitude.

॥ इति नवमः ॥

जानुद्वयं दशममत्र च पृष्ठवंशव्यापारवृत्तिपितृपक्षनृपास्पदादेः ।
मुद्रापदाप्तिसुखकेतनवृष्ट्यवृष्टिकर्मान्वयादि सकलं सफलं विचार्यम् ॥

Sloka 91. The two knees of Kalapurusha are denoted by the 10th house. It also represents the backbone of the native. Further, it is the house through which one's business, occupation, livelihood, father, sovereign, position, etc., are determined. Administrative appointment, happiness, banner, rain, drought, action, family, etc., all these—whether good or bad—will also have to be ascertained from this house.

मातृपक्षे यथा तुर्यगैः खेचरैस्तातपक्षेऽपि वाच्यं तथा कर्मगैः ।
कर्मपः सद्ग्रहः सद्बलः सद्युतो वेष्टदृष्टाः शुभाः खे यदालं शुभम् ॥

Sloka 92. Just as information regarding one's mother was declared to be ascertained through the planets occupying the 4th house, all about the father has to be similarly investigated through the planets in the 10th house. If the lord of the 10th be a benefic, possess good strength and be conjoined with benefics, or if benefics occupy the 10th and be aspected by friendly planets, the effect will be completely auspicious.

सुखेऽखिलोऽब्जः सबलो भृगुर्मदे
यदा खगो ज्ञोऽस्ति तदा नभः शुभम् ।
ससोदराम्बापितृभूसुखं गुरुः
सितो ज्ञ इन्दुः सकलोऽत्र राज्यदः ॥९३॥

Sloka 93. If the Moon be full and strong and occupy the 4th house, Venus possessed of power be in the 7th and Mercury be posited in the 10th, the effects of the 10th house will always prove auspicious. Should Jupiter also be there, the native will derive, full happiness through his brothers, mother, father and his lands, *i. e.*, everything obtainable in this world. If Jupiter, Venus, Mercury and the full Moon occupy the 10th, a yoga that confers full prosperity and power on the native is formed.

पुंस्त्रीग्रहैः पुंवनिता कुले स्युः सौम्येक्षिता अत्र शुभाः सुखेटाः ।
नराः सुरेज्ये सुखिनस्तथाऽर्के सत्कर्मवृद्धिः शुभदृष्टयुक्ते ॥९४॥

Sloka 94. If benefic planets in the 10th house be aspected by benefics, the effect is good. It also indicates that members of his family have come to prominence, and these will be males or females according as the planets are male or female. Men born with Jupiter in the 10th are happy. If the Sun in the 10th be aspected by or conjoined with benefics, the native will begin doing more and more good and virtuous deeds.

वंशे व्यथार्के सति जानुदेशे भौमे तु शस्त्रव्रणवह्निघाताः ।
शनावहौ वाऽनिलदोषबाधा पित्रोः स्त्रियाः स्वस्य च लक्ष्म कृष्णम् ॥

Sloka 95. If the Sun occupy (or aspect) the 10th house, the native will often have trouble in his knees. If Mars be in the 10th, bruises or ulcer will be caused through weapons, fire or hits. If Saturn or Rahu be in the 10th, there will be risk and trouble through wind. There will be dark spots or moles in the bodies of the parents, the wife and of the native himself.

सार्क्यर्कराहुरिह मृत्यव आरदृष्ट्या
देशान्तरे पितुरिदं खलयुक्तदृष्टम् ।
वा मिश्रदृष्टमपि पापभमत्र राज–
भीतिः प्रसूवियुतिरिष्टफलं तु न स्यात् ॥९६॥

Sloka 96. If the Sun or Rahu in the 10th house along with Saturn be aspected by Mars, the father of the native meets with his end in a foreign country. Again, if the 10th house be a malefic Rasi, be occupied or aspected by a malefic or by both benefics and malefics, there will be trouble from the sovereign, separation from one's mother and the effects generally will be far from auspicious.

सूर्यो यदाऽहिशनिदृष्ट इहाशुभर्क्षे
　तातस्य मृत्युरथ वृष्टिशुभाशुभत्वे ।
पृच्छातनौ शुभखगैर्दशमस्थितैर्वा-
　ऽब्जे सदृशा युजि सुवृष्टिरघैरवृष्टिः ॥९७॥

Sloka 97. If the Sun occupying a malefic sign identical with the 10th be aspected by Saturn and Rahu, the death of the father will come to pass during the progress of any one of the Dasas of Rahu, Saturn and the Sun. In the same manner should a query about (the prospect of) rain be answered. If at the time of query, benefic planets occupy the 10th house and the Moon be also aspected by a benefic and be possessed of strength, there will be good and seasonal rain; but if the 10th house be occupied by malefics and the Moon should also be badly placed, *i. e.*, aspected by malefics, there will be no rain, or even if there should be, it will cause more harm than good.

खेऽङ्गाद्बली य इह तस्य च वृत्तिरुक्ता
　यद्वाऽङ्गविध्विनखगांशपपुष्टवृत्तिः ।
लग्नाद्बली यदि खगो विधुरस्य वृत्ति-
　र्वाच्या वचोविधिवणिज्यकलाविलासैः ॥९८॥

Sloka 98. Note the strongest of the planets occupying or aspecting the 10th house from the Lagna; the native will follow the profession prescribed for that planet. Of the Navamsas occupied by the 10th Bhava from the Lagna, from the Moon or from the Sun, the lord of whichever is strongest will guide the profession Should the Moon be found to be stronger than the Lagna, the profession indicated for the Moon should be predicted ; that is, the native will acquire wealth through his skill in the use of language, by trading, skill in the various arts, etc.

अथेन्दोर्लग्नाद्वा दिनकृति बलिष्ठे गगनगे
भवेद्वृत्तिर्नानोद्यमसमधिगम्यार्थनिचयैः ।
कुजे ताभ्यां खस्थे सततखलवृत्तिः स्वत्रसतिः
स्वदेशाद्दूरे स्याद्विविधविषयासक्तधिषणा ॥९९॥

Sloka 99. If the Sun be found to possess greater strength than the Lagna or the Moon, the person concerned will acquire wealth by pursuing various occupations. If Mars be found to be strongest, and be posited in the 10th, whether reckoned from the Moon or the Lagna the native will always be engaged in vile or base occupations and will stick to his own place, but, if he has gone abroad, his mind will be directed towards various sensual pleasures.

लग्नेन्दुखे यदि बुधो बहुनायकत्वं
सच्छिल्पकाव्यकलया धनिता पटुत्वम् ।
लग्नेन्दुखे यदि गुरुर्बहुवैभवाप्ति-
र्भूयाद्गुरुत्वमपि सात्त्विकचित्तवृत्तिः ॥१००॥

Sloka 100. If Mercury be the planet so posited in the 10th with respect to the Lagna or the Moon, the person will be at the head of many coucerns, will be clever in earning money through his superior knowledge in the arts and poetical composition. When Jupiter is similarly situated in the 10th, the native will acquire glory, wealth, special greatness, etc., and will have a virtuous disposition of mind.

लग्नेन्दुखे यदि भृगुर्विजयी सुजीवो
भूपप्रियः स्मररुचेष्टकलाकलापैः ।
लग्नेन्दुखे यदि शनिः खलवृत्तिरङ्गे
कार्श्यं प्रयाससहिता च विवादबाधा ॥१०१॥

Sloka 101. With Venus in such a position, the person concerned will be successful in his undertakings, lead a comfortable life, and be liked by the sovereign, on account of his charming personality and knowledge of various arts. If Saturn be similarly posited in the 10th, the native will be engaged in base or vile occupations, his body will become emaciated; he will be subjected to the trouble of litigation entailing great hardship.

इन्दोस्तनोश्च खभगैः क्रमतोऽर्थलब्धि-
स्ताताम्बिकारिहितसोदरदारपुंभ्यः ।
सूर्यादिभिस्तनुरवीन्दुखपांशनाथ-
वृत्त्याऽथ वृत्तिरुदिता कनकौषधाद्यैः ॥१०२॥

Sloka 102. According as the Sun or any of the other planets taken in order occupies the 10th place reckoned from the Lagna or the Moon, there is acquisition of wealth from father, mother, foe, friend, brother, wife or inferior. There will be earning of money also by means of the profession prescribed for the ruler of the Navamsa occupied by the planet owning the 10th place from the Lagna, from the Sun or from the

Moon. If the Sun be such a ruler, the person concerned will earn a living by dealing in gold, medicine and the like.

Cf. बृहज्जातक

अर्थाप्तिः पितृपितृपत्निशत्रुमित्रभ्रातृस्त्रीभृतकजनाद्दिवाकराद्यैः ।
होरेन्द्वोर्दशमगतैर्विकल्पनीया भेन्द्वर्कास्पदपतिगांशनाथवृत्त्या ॥

कृष्यन्ननीरजमुखैः खलसाहसाग्नि-
शस्त्रादिभिर्लिपिककवित्ववचःकलाभिः ।
धर्मामरादिभिरतिप्रियरूपरत्न-
स्त्र्याद्यैः कुकर्मभिरहस्करतो ग्रहाणाम् ॥१०३॥

Sloka 103. If the Navamsa under reference be that of the Moon, the person gains a living by agriculture, by dealing in food materials and things derived from water (such as conchs, pearls, fish, etc.) If the Navamsa in question belong to Mars, the person gains a livelihood by doing violent acts such as branding, fighting, etc. If the Navamsa belong to Mercury, the person will try to earn his livelihood as a writer, by poetry, oratory or by pursuing the arts. If the Navamsa belong to Jupiter, the person will earn money through religious acts, God's grace, etc. If the lord of the Navamsa be Venus, the acquisition of money will be through jewels, women, beautiful things, etc. If Saturn own the Navamsa, the person concerned will earn a living by doing wicked acts.

यस्यांशे स्यात्कर्मपस्तत्क्रियाभिर्वृत्तिर्मित्राद्यैस्तथा वीर्ययुक्ताः ।
सौम्याः खेटा आयतन्वर्थसंस्थाः पुंसां कुर्युः कोशभूसौख्यकीर्तीः ॥

Sloka 104. The livelihood generally will be through the profession prescribed for the planet owning the Navamsa occupied by the lord of the 10th house. Planets posited in the 11th, the 1st and the 2nd houses, if they be benefic, friendly and strong, will make the native endowed with wealth, lands, happiness and wide fame.

Cf. बृहज्जातक

आयस्थैरुदयधनाश्रितैश्च सौम्यैः संचिन्त्यं बलसहितैरनेकधा स्वम् ॥

॥ इति दशमभावः ॥

दक्षांघ्रिरायभमदक्षकरश्च जंघे विद्यागमद्रविणमत्र सदादि चिन्त्यम् ।
हस्त्यश्वयानशिबिकारथहेमभूषाद्यान्दोलिकावसनमङ्गलमण्डनादेः ॥

Sloka 105. The right foot, the left hand, the two shanks, learning, income, wealth, virtuous deeds, elephants, horses, vehicles, litters, swinging cradles, palanquins, chariots, golden ornaments, clothing, festivity, decoration, etc. all these are to be determined through the 11th house.

यथा ग्रहैः पञ्चमगैः फलं तथाऽयनायके सद्बलिनि ध्रुवं शुभम् ।
ग्रहैः समस्तैररिनीचदुर्भगेतरैः श्रियोऽनन्तसुखावहा नृणाम् ॥१०६॥

Sloka 106. Just as effects for the 5th house are declared through planets posited in that house, the good or bad effects for the 11th may also be similarly determined from the same source and also through those in the 11th. If the lord of the 11th be benefic and strong, the native will surely have a prosperous career. If all the planets in the 11th are free from inimical, depression or untoward associations, they will tend to promote the prosperity and great happiness of the native.

लाभे कुजाकर्यगुयुते गजवाजिराजिः
शय्यासुखं विधुसुते भृगुजे नृयानम् ।
चन्द्रेज्ययोः स्ववनितासुखमिष्टविद्या
ज्ञेऽब्जे सितेऽत्र तनया तनयः सुरेज्ये ॥१०७॥

Sloka 107. If Mars, Saturn and Rahu occupy the 11th, the native will derive happiness through elephants and horses. If Mercury be in the 11th, the person concerned will be able to command all the comforts of the couch. If Venus be in the 11th, the person will have men-carriers. If the Moon and Jupiter occupy the 11th, the native will derive happiness through his wife. If Mercury be in the 11th, he will become proficient in the Sastras liked by him. If the Moon and Venus occupy the 11th, the native will have daughters. If Jupiter occupy the 11th, he will have a son also.

सर्वे भावाः सन्त आयेऽधिवीर्ये ज्ञे स्याच्चन्द्रे कूपयज्ञादिसिद्धिः ।
चेदर्कारौ स्त्रीग्रहैर्ज्ञेन चाढ्यौ बह्व्यो जीवन्त्यस्य पुत्र्यो न पुत्राः ॥

Sloka 108. If Mercury possess superior strength and occupy the 11th, then all the Bhavas prove benefic to the native. If the Moon be in such a position, the person concerned will dig public wells, succeed in getting sacrifices and other rites performed. If the Sun and Mars associated with any of the female planets—the Moon and Venus and even the neutral planet Mercury—be in the 11th, the person concerned will have many daughters, but no sons.

राहुः शनिश्च यदि दारुशिलाहतिस्त-
त्राङ्गे खलेक्षणवशाच्छुनकादिभीतिः ।
राहाविहास्थिरसुतः स्थविरे यदि स्या-
ज्जीवेच्छनावपि च सन्निधगतेऽप्रजः स्यात् ॥१०९॥

Sloka 109. If Rahu and Saturn occupy the 11th house, the native will receive hurts in his body through wood or stone. If in the above position, the said two planets be also aspected by malefics, the person concerned will have risks through dogs, tigers and the like. Again, when Rahu occupies the 11th, the native will not have the good fortune of possessing a son during his youth. If a son should luckily be born during his old age, he will survive. If Saturn should be posited in either of the two Bhava Sandhis (of the 11th) the person concerned will be issueless.

वामलग्नभुजपादजव्यथो लग्नजंघ इह वा कुजार्कयोः ।
चेद्रवावधिबले स्ववर्गगे भूपचौरपशुभिर्धनाप्तयः ॥११०॥

Sloka 110. If Mars and Saturn occupy the 11th house, the native will be troubled with pain (caused by the three humours) on the left shank, foot and the arm and feel miserable. If the Sun be possessed of superior strength and be in the 11th, the native concerned gets money from the sovereign, thieves and cattle.

एवमत्र सकलैर्ग्रहैः फलं स्वस्ववर्गबलयुग्भिरायगैः ।
स्वस्वभाववशतः पुरोक्तवत् तारतम्यमुदितं पुरातनैः ॥१११॥

Sloka 111. Thus should the effects be predicted for the several planets posited in the 11th house—especially those that are strong in their Vargabalas (वर्गबल)—through the Bhavas owned by them, the effects whereof have already been mentioned before, and after weighing well their relative merits and demerits as stated by the ancients.

आयस्थाने सद्ग्रहैर्दृष्टयुक्ते सत्खेटानां वर्गगेऽनल्पलाभः ।
चेदेकोऽप्यत्र स्वषड्वर्गशुद्धः सर्वैर्दृष्टस्तत्र जातो नृपः स्यात् ॥११२॥

Sloka 112. If the 11th house be occupied or aspected by benefic planets and be in the Vargas of benefics, the gain derived by the native will be immense. If at least one planet strong in all the Shadvargas and aspected by the rest be posited in the nativity, the native will be a king.

॥ इत्येकादशभावः ॥

पादद्वयस्थानमिदं व्ययाख्यं निर्बन्धदानोद्वहनव्ययादेः ।
जलाशयादेः सदसत्क्रियादेर्दण्डस्य हानेश्च विचार्यतात्र ॥११३॥

Sloka 113. The 12th house is the seat of the two feet of Kalapurusha and is termed Vyaya. Urgent demands, gifts, carrying, expenditure and the like, construction of a reservoir, etc., good and bad acts, punishment or fine and losses–all these are to be investigated through this house.

यादृशा गगनगा व्ययस्थितास्तादृशं व्ययमिहाचरत्ययम् ।
उष्णगौ व्ययगते यदर्जितं याति भूपसदने हि तद्धनम् ॥११४॥

Sloka 114. The sort of expenditure incurred by the native will correspond to the nature of the planets posited in the 12th Bhava. If the Sun be in the 12th, whatever has been amassed will be spent away in the direction of Governmental dues.

कुजेऽम्बुजेशे च धने व्यये वा सस्त्रीग्रहे ज्ञेऽत्र धनव्ययः स्यात् ।
वेश्यानिषादैश्च सगीतनृत्यैः सार्कौ त्वगौ म्लेच्छविरोधिदुष्टैः ॥११५

Sloka 115. If Mars and the Sun or the female planets and Mercury occupy the 2nd or the 12th house, wealth will be expended towards courtezans, outcasts, music parties and nautches. If either of the aforesaid houses be occupied by Saturn and Rahu, wealth will be wasted towards low persons, enemies and wicked men.

कुजे व्यये क्षत्रियवर्गतो व्ययः क्षतं च कट्यामपि दक्षवामयोः ।
दृशि श्रुतौ वामतनौ रुजा स्त्रियोऽधिकांगता दुष्कृतितो व्रणादिभीः ॥

Sloka 116. If Mars occupies the 12th house, there will be loss of wealth through a person of the Kshatriya class. The native will have scars or wounds caused by weapons on his right and left hips. There will be trouble in the left eye and ear, and he will consequently be disabled to do his own duties. His wife will have a surplus or a redundant limb in her person. There will be danger from wounds and the like caused by (his own) wicked actions.

यमादिभिः सेन्दुभिरम्भसो व्ययो हुताशतोऽर्कारयुतैः परस्त्रियाः ।
सभार्गवैः सेन्दुसुतैश्च शत्रुतोऽश्मदार्वयःशृंग्यनिलादिबाधनम् ॥११७

Sloka 117. If malefics be conjoined in the 12th house along with the Moon, there will be loss of wealth through water. If the 12th house be occupied by the Sun, Mars and other malefics, the native will suffer loss through fire; if the malefics in the 12th be associated with Venus, there will be loss of money through women not his own; if Mercury be the planet so conjoined, money will be lost through enemies, and the native will suffer from (hits caused by) stone, wood, iron, horned animals, wind and the like.

पितृमातृसहोदरक्षयो रविसौरिक्षितिजा व्यये यदा ।
यदि वित्सितसूरिसंगमः सुखिनः सन्ति सहोदरास्तयोः ॥११८॥

Sloka 118. If the Sun, Saturn and Mars occupy the 12th house, there will be the loss of the father, mother and brother respectively. If Mercury, Venus and Jupiter be posited in the 12th, the brothers of these two (parents) will be hale and happy.

व्ययेऽन्नदाता धिषणोऽथ सेन्दुजे कृषिक्रियाकृत्ससिते मखादिकृत् ।
तडागवाप्यादिकृदिन्दुसंयुते व्यये सशुक्रोऽहिराधिव्रणादिकृत् ॥११९

Sloka 119. If Jupiter occupy the 12th house, the person concerned will feed many. If he be associated with Mercury, the native will devote himself to agriculture. If he be associated with Venus in that house, the person concerned will perform sacrifices. If Jupiter and the Moon be in the 12th, the person will build new tanks, reservoirs, etc. If Rahu along with Venus be in the 12th, the native will suffer from a severe ulcer in his body.

क्षीणेन्दू रविरथवा व्ययेऽथवा द्वौ चेत्तस्याखिलधनसंहृतिर्नृपात्स्यात् ।
दुःस्थारेऽपि फलमिदं व्ययेऽथ वित्तं सत्स्यात्सद्बुधसितजीवपूर्णचन्द्रैः॥

Sloka 120. If either the waning Moon or the Sun or both occupy the 12th house, the entire property of the native will be confiscated through the orders of the Sovereign. If Mars be badly placed (*i. e.*, in an inimical or depressed position or eclipsed) in the 12th, the effect will be similar. If Mercury unassociated with any malefic, Venus, Jupiter and the full Moon be in the 12th, the wealth amassed by the person will be much and the same will have been earned through virtuous means.

व्ययगेऽसृजि विद्युतेक्षिते धननाशोऽथ गुरुर्व्यये यदा ।
पट्टुगोधनहेमसंपदो भृगुजेऽश्वा विदि शोभना मही ॥१२१॥

Sloka 121. If Mars be conjoined with or aspected by Mercury and be posited in the 12th house, the person's wealth will be destroyed. If Jupiter should singly occupy the 12th, the native will possess good cattle, wealth, gold, etc. If Venus be alone in the 12th house, the native will have horses. If Mercury be in that position, the person concerned will be the owner of beautiful gardens and other lands.

पूर्णे विधौ व्ययगते विपुला गृहाः स्युः
  स्वं सेवकेऽर्पयति सज्ञरवौ समस्तम् ।
सेज्ये सिते व्ययगते स धनी सुकर्मा
  साम्बे शिवे यदुपतौ च रतो नरः स्यात् ॥१२२॥

Sloka 122. If the Moon be full and in the 12th house, the native will own spacious mansions. If Mercury and the Sun be conjoined and occupy the 12th, the person concerned will give away his entire property to his servant. If Venus and Jupiter be together in the 12th, the native will be wealthy ; he will do virtuous and meritorious deeds ; he will further be loyally devoted to Goddess Parvati, God Siva and Lord Sri Krishna.

सद्व्ययो भवति केन्द्रगैः शुभैः पञ्चपूरुषशुभव्यवस्थया ।
नारयोऽथबलिभिः खलैर्व्ययेऽर्यापदोऽधि खलु सूतिपृच्छयोः ॥१२३

Sloka 123. If benefics be posited in Kendra houses, and even if the 12th house be void of planets, the person concerned will spend money for a good cause either out of deference for the wish of the Sovereign, of great men or his own conscience and he will have no enemies. When there are strong malefics in the 12th house, there will be great trouble from enemies. This rule applies in the case of a birth as well as a query.

॥ इति व्ययभावविचारः ॥

ककण्ठवस्तिष्वजडाजगुस्तनौ दृगंसगुह्येषु पुनर्व्ययस्वयोः ।
खगैः श्रवोदोर्वृषणेषु सोदरायययोः खबन्ध्वोर्नासि पार्श्वसक्थिषु॥१२४
कपोलहृज्जानुषु सूनुभाग्ययोर्हनूरुजान्तःप्रसृतास्वरीभयोः ।
मदे दृकाणैस्त्रिभिरास्यनाभिपत्सु सद्भिरङ्कं विकृतिं खलैः क्रमात्॥१२५

Slokas 124–125. Wise men have declared that the three decanates in their order denote in each of the following houses the several limbs of the body noted against them.

	1st Decanate 0—10°	2nd Decanate 11°—20°	3rd Decanate 21°—30°
1st (OR LAGNA)	THE HEAD	NECK	THE PELVIS
2nd and 12th	The two eyes	The two shoulders	The organs of generation (anus...)
3rd and 11th	The two ears	The two arms	The two testicles
4th and 10th	The two nostrils	The two sides	The two thighs
5th and 9th	The two cheeks	The two sides of the heart	The two knees
6th and 8th	The two jaws	The two sides of the chest	The two calves
7th	The mouth	The navel	The two feet

If any particular Drekkana be conjoined with or aspected by a benefic, there will be a mole or good mark in the limb signified; while, in the case of a malefic planet, there will be deformity or ulcer in that limb.

Find in what third portion or decanate of a Rasi a planet is posited and also in what Bhava or house. The particular limb signified by that Bhava in that decanate will be the one affected by the planet.

Suppose a planet is in the first decanate and in the 4th Bhava; then it affects the right nostril.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्नाऽर्कभावसङ्केत इतः समाप्तिम् ॥१२६॥

Sloka 126. Thus has come to a close the Sanketa of the 12 Bhavas, the fourth of the "Sanketanidhi" written by Rama Dayalu, the astrologer, for the sake of Ghasi Rama Sarma, the son of his eldest brother (Sri Vajeera Chandra Sarma) so that he may become proficient in this Science.

॥ इति साङ्गभावाश्चतुर्थः सङ्केतः ॥

पञ्चमसङ्केतः

शयनमुपवेशनं नेत्रपाणिरस्मात्प्रकाशगमने स्तः ।
अगमनमास्थानी चागमो भुजि नृत्यलिप्सा च ॥१॥
कौतुकमथ निद्राख्यावस्था द्वादश मिता ग्रहाणां स्युः ।
यदुडुनि जन्मनि खचरस्तदुडुखचरसंख्ययोर्निहतिः ॥२॥

Sanketa 5

Slokas 1—2. The Avastthas of Planets are 12 in number *viz.*,(1) शयन—Sayana or lying down (2) उपवेशन—Upavesana or sitting नेत्रपाणि—Netrapani or with a hand in the eye (4) प्रकाश—Prakasa or shining (5) गमन—Gamana or going (6) अगम—Agama or not going (7) आस्थानी–Aastthanee or attendance in an assembly–it is also known as सभायां वसति (8) आगम—Aagama or coming (9) भुजि—Bhuji or भोजन—Bhojana or eating (10) नृत्यलिप्सा—Nrityalipsa or desire to dance (11) कौतुक—Kautuka or eagerness and (12) निद्रा—Nidra or sleep.

In order to find out the particular अवस्था—Avasttha which a planet is undergoing at any given time, we have to proceed thus :

Find the number of the planet when counted from the Sun ; find also the number of the star (reckoned from Aswini) occupied by the planet. Note the product of the two numbers.

ग्रहलवसंख्या गुणिता जन्मर्क्षनिजेष्टलग्नमानयुता ।
रवितष्टा शयनाद्या जनुषि खगानामवस्थाः स्युः ॥३॥

Sloka 3. Find the number of the degree occupied by the planet in the Rasi and multiply the product already obtained by this number. , To this second product should be added (1) the number of the natal star (reckoned from Aswini), (2) the number of the particular Ghatika counted from the previous Sun-rise at which the birth took place and (3) the number of the Lagna Rasi (counted from Mesha). This resulting sum should be divided by 12. The remainder represents the number of the अवस्था—Avasttha counted from शयन—Sayana, which the planet is undergoing at the time.

दृष्ट्याद्यवस्था शयनाद्यवस्था या पूर्वसिद्धात्र कृती कृता सा ।
स्वनामवर्णात्सहितार्कतष्टा स्वक्षेपयुक्ता गुणशेषिता स्यात् ॥४॥

Sloka 4. The number denoting the particular अवस्था (Avasttha) in which a planet is situated at any required time as obtained by the method above stated should be squared. To this should be added the number appropriate for the initial letter of the native's name. The sum should be divided by 12. The remainder with the क्षेप (Kshepa) of the planet added to it should be divided by 3. The remainder will denote the दृष्टि (Drishti), चेष्टा (Cheshta) or विचेष्टा (Vicheshta) according as it is 1, 2, or 3 respectively.

For more information, please refer to my notes in pp. 89–94 of my edition of Jatakaparijata.

रव्यादीनां क्षेपकाङ्काः शरद्विद्वित्रीष्वग्न्यग्न्यब्धिवेदाः क्रमात् स्युः ।
तिस्रोऽवस्था दृष्टिचेष्टाविचेष्टाः स्थानावस्थाशक्तियोगात्फलं स्यात् ॥

Sloka 5. The क्षेप (Kshepa) figures for the Sun and other planets are in their order 5, 2, 2, 3, 5, 3, 3, 4 and 4. There are three Avastthas—Drishti, Cheshta and Vicheshta—of planets (revealing little benefic, very good and nil results) derivable from their position, strength and association.

अन्ये द्वादश भावाश्च प्रोक्तव्यास्ते प्रयत्नतः ।
ग्रहाणां च वलं बुद्ध्वा फलं वक्ष्ये यथाक्रमम् ॥

शयनं चोपवेशं च नेत्रपाणि प्रकाशनम् ।
गमनेच्छा च गमनं सभायां वसतिस्तथा ॥
आगमो भोजनं चैव नृत्यलिप्सा च कौतुकम् ।
निद्रा ग्रहाणां चेष्टा च कथिताः पूर्वसूरिभिः ॥
यस्मिन्नृक्षे भवेत्खेटस्तेन तं परिपूरयेत् ।
पुनरंशेन संपूर्य स्वनक्षत्रं नियोजयेत् ॥
यातदण्डं तथा लग्नमेकीकृत्य सदा बुधैः ।
रविणा हरते भागं शेषं कार्ये नियोजयेत् ॥
नाक्षत्रिकदशाक्रमेण पुनः पूरणमाचरेत् ।
नामाक्षरेण संयुक्तं हर्तव्यं रविणा ततः ॥
रवौ पञ्च तथा देयं चन्द्रे दद्याद्द्वयं तथा ।
कुजे द्वयं च संयुक्तं बुधे त्राणि नियोजयेत् ॥
गुरौ बाणाः प्रदेयाश्च त्रयं दद्याच्च भार्गवे ।
शनौ त्रयमथो देयं राहौ दद्याच्चतुष्टयम् ॥
शेषं हृतं च रामेण ग्रहाणां त्रिविधं भवेत् ।
दृष्टिश्चेष्टा विचेष्टा च कथिता मुनिपुङ्गवैः ॥
दृष्टौ स्वल्पफलं ज्ञेयं चेष्टायां विपुलं फलम् ।
विचेष्टायां फलं न स्यादेवं दृष्टिफलं विदुः ॥
शुभाशुभं ग्रहाणां च समीक्ष्याथ बलाबलम् ।
तुङ्गस्थाने विशेषेण बलं ज्ञेयं तथा बुधैः ॥

रवौ शयनगे गुदे व्रणमुरोव्यथा पित्तभी-
र्धनार्तिरुपवेशने मनसि दुष्टता वैरिता ।
जनौ नयनपाणिगे बहुसुखं नृपात्स्वाश्रयः
प्रकाशग उदारता शुभसमा प्रतिष्ठा सुखम् ॥६॥

Sloka 6. When the Sun is in the Sayanavasttha-**शयनावस्था**, the person concerned will suffer from an ulcer in the anus, pain in the chest and from bilious troubles. When he is in the Upavesanavasttha-**उपवेशनावस्था**, the mind of the native will become depraved and hostile and will suffer from the pinch of poverty. In the Netrapani-avasttha-**नेत्रपाण्यवस्था**, the native will derive much happiness and wealth from the sovereign. When the Sun is undergoing the Prakasavasttha–प्रकाशावस्था, the person concerned will become very generous. Attainment of a good and high position and happiness all round will mark the period.

रवौ गमनगेऽलसोऽशुचिरभद्रकोपद्रुतो
　ऽन्यदारनिरतोऽगमे गमरुचिः खलो निन्दितः ।
सभाग उपकारकृत् क्षितिगुणप्रतिष्ठायुतः
　कृशोऽरिविजितः खलश्चलमतिर्मदादागमे ॥७॥

Sloka 7. When the Sun is in Gamanavasttha गमनावस्था, the native will be lazy, impure, wicked and influenced by anger. In the Agamavasttha—अगमावस्था, the person concerned will be attached to other people's wives, will desire sexual intercourse, will be wicked and will be reviled by others. When the Sun is in Sabhavasttha—सभावस्था, the person concerned will help others, possess lands, be of good qualities and will be holding a high status. He will be lean, subdued by his enemies, will be of a wicked temperament and fickle—minded through lasciviousness, when the Sun is in the Aagamavasttha—आगमावस्था.

रवौ भुजि गते व्यथा कुमतिदुःखितार्थक्षयाः
　सुखं सुजनमण्डनं सदसि नृत्यलिप्सागते ।
तथा सुखजितारिता नृपतिमान्यता कौतुके
　त्रिदारवसुत्रासता त्वलसता च निद्रागते ॥८॥

Sloka 8. When the Sun is in the Bhojanavasttha—भोजनावस्था, the native will be worried, evil-minded and miserable; and there will be loss of wealth. If the Sun be in the Nrityalipsavasttha—नृत्यलिप्सावस्था, the person will be happy and held in high esteem by the good. When the Sun is in the Kautukavasttha—**कौतुकावस्था**, the enemies of the native will be easily subdued and he will be honoured by the sovereign. When the Sun is in the Nidravasttha—निद्रावस्था, he will be bereft of his wife, wealth, house, etc., and he will have laziness.

अद्भुतसागरे—

मन्दाग्निः पित्तशूली च श्लीपदी च न संशयः ।
गुह्यस्थाने भवेद्रोगी जायते शयने रवौ ॥
उपवेशे भवेच्छिल्पी श्यामवर्णो भवेन्नरः ।
स विद्यारहितो दुःखी परसेवासु तत्परः ॥
पञ्चमे नवमे वाऽपि दशमे सप्तमेऽपि वा ।
नेत्रपाणौ यदा सूर्यः सर्वसौख्यसमन्वितः ॥
नेत्रपाणौ भवेत् क्रूरो जलदोषी भवेन्नरः ।
चक्षूरोगी महाक्रोधी परद्वेषी तथा पुनः ॥
पुण्यवान्धार्मिकश्चैव धनवांश्च प्रकाशने ।
दाता भोक्ता भवेन्मानी राजपुत्रो धनाधिपः ॥
सप्तमे पञ्चमे वाऽपि प्रकाशे च यदा रविः ।
नाशयेत्प्रथमापत्यं कलत्रं च विशेषतः ॥
प्रवासी गमने भानौ पादमूले रुजान्वितः ।
निद्रालस्यभयक्रोधी जायते च नराधमः ॥
क्रूरः कुबुद्धिः कुशलो दाम्भिकः कृपणस्तथा ।
परदारेष्वभिरुचिर्जायते गमनोन्मुखे ॥
सप्तमे द्वादशे वाऽपि यदि दैवाद्भवेत्क्वचित् ।
अपत्यं नाशयेत्तस्य धनमल्पं विनिश्चितम् ॥
नवमस्थो यदा सूर्यो भोजनस्थो यदा भवेत् ।
तदा पुण्ये महाविघ्नं करोति च न संशयः ॥
धार्मिको धनवांश्चैव नानाविद्यासु तत्परः ।
प्रियदृष्टिः शुचिर्वक्ता सभायां तपने जनैः ॥
क्षोभितो दुःखितश्चैव नानादुःखप्रदायकः ।
भवेन्मूर्खश्च गमने कुरूपो धनवान् भवेत् ॥
भोजने नित्यदुःखी स्यान्मांसलुब्धो भवेन्नरः ।
शिरोरोगी कर्णरोगी सन्धौ भवति वेदना ॥
पण्डितः सुन्दरो वाग्मी नृत्योत्साहे ग्रहाधिपे ।

शूलरोगी भवेन्नित्यं धनवान्धार्मिकः सदा ॥
षष्ठस्थाने भवेद्वाऽपि कौतुकस्थो यदा रविः ।
सर्वशत्रुविनाशः स्याज्जाड्यं च लभते पुनः ॥
उत्साही च महापुत्रो कौतुकस्थे रवौ जनः ।
दाता भोक्ता महाभोगी द्विभार्यो बहुभाषकः ॥
क्षतादिर्वाऽपि देहः स्याद्द्रुरोगी भवेच्च सः ।
महादक्षो महाक्रोधी जायते च नरोत्तमः ॥
सप्तमे पञ्चमे वाऽपि यदि दैवाद्भवेत्पुनः ।
कलत्रं नाशयेत्तस्य पूर्वापत्यं च निश्चितम् ॥
लिङ्गान्तर्गुदरोगी स्यात् श्लीपदी च विशेषतः ।
निद्रायां च भवेद्भानौ क्रोधेनारक्तनेत्रकः ॥
नित्यं प्रवासी दुःखी च दरिद्रो विकलो महान् ।
प्रथमापत्यविनाशः स्यात्कलत्राणां विशेषतः ॥

॥ इति रवेः ॥

इन्दौ जनौ शयनगेऽतिजडो गतार्थ-
स्तत्रोपवेशनगते विधितोऽपहर्त्ता ।
रोगी शठः कठिनवागपि नेत्रपाणौ
भूपप्रियो गुणगणैः सुखितः प्रकाशे ॥९॥

Sloka 9. If at a birth the Moon be in the Sayanavasttha—शयनावस्था, the person concerned will be very dull and poor. When the Moon is in the Upavesanavasttha-उपवेशनावस्था, the native will turn out a thief by fate. When the Moon is in the Netrapanyavasttha—नेत्रपाण्यवस्था the person born will suffer from sickness, be a rogue and also harsh in speech. When the Moon is in the Prakasavasttha—प्रकाशावस्था, the person concerned will become the favourite of the sovereign for his various good qualities and will be happy.

पक्षे सितेऽपि गमने नयने रुजा स्यात्
पादामयी त्वगमनेऽद्य करोति दीनः ।

संसद्गते नृपनिभो वनिताविलासी
शुक्लागमे शुभकृदन्यदले रुजार्तः ॥१०॥

Sloka 10. Even when the birth happens in the bright half of a month, if the Moon be in Gamanavasttha—गमनावस्था, the person concerned will suffer from eye-complaint; if the Moon be in the Agamavasttha–अगमावस्था, the native will suffer from an ailment in the legs and be poor if she be waning. When the Moon is in Sabhavasttha—सभावस्था, the person will be dallying with young damsels and be like a king. When the Moon is in the Aagamavasttha—आगमावस्था, the person concerned will be doing good if born in the bright half of the month; and he will suffer from diseases if his birth be in the dark half.

चन्द्रे भुजौ विविधसौख्यमसत्तु कृष्णे
नृत्येप्सिते सरसगीतिरतो न कृष्णे ।
स्यात्कौतुके धनिनृपश्चतुरोऽतिभोगी
निद्रागते महितता सगुरौ न सागौ ॥११॥

Sloka 11. When the Moon is in the Bhojanavasttha—भोजनावस्था, the native will enjoy various kinds of happiness if the birth be in the bright half of the month, while the effect will be reverse, if in the dark half. In the Nrityalipsavastha—नृत्यलिप्सावस्था of the Moon, the person concerned will be enjoying charming music if the birth be in the bright half, while it will not be so in the dark half. When the Moon is in the Kautukavasttha-कौतुकावस्था, the native will become wealthy, a king, clever and a voluptuary, if the birth be in the bright half of the month. When the Moon is in the Nidravastha—निद्रावस्था, the person will command honour and respect when the Moon is conjoined with Jupiter, while the effect will not be so when the Moon is in conjunction with Rahu.

तुङ्गातुङ्गबलाबलैर्ज्ञातव्यं यत्नतो यतः ।
शयने च विधौ क्रोधी दरिद्री चैव लम्पटः ॥
गुह्यस्थाने भवेत्किञ्चित् देहमांद्यं सुनिश्चितम् ।
एतत्सर्वं विलग्ने च चिन्तनीयं सदा बुधैः ॥
अन्यभावे यदा जातो न तादृग्दोष एव च ।
कृष्णपक्षे भवेद्वाऽपि कृपणो दाम्भिकः सदा ॥
भक्षकश्च महाशूरो लम्पटः परनिन्दकः ।
दक्षिणाङ्गे क्षतादींश्च वह्नौ भवति संशयम् ॥
सर्पभीतिस्तथा ज्ञेया जले चैव महद्भयम् ।
भोजने च विधौ जाते ज्ञातिभिः परिपूरितः ॥
दाता भोक्ता तथा मानी धनवांश्च भवेन्नरः ।
क्रूरकर्मा चिर रोगी श्लीपदश्च महाकृशः ॥
नित्यं प्रवासी भोगी च जायते च न संशयः ।
जातोऽसौ नृत्यचेष्टायां गुणवान्धार्मिको भवेत् ॥
धनवान् बहुपुत्रश्च दाता च जायते नरः ।
कौतुके च भवेद्रूपो नानाविद्यासु तत्परः ॥
उत्साही च महामानी जायते च सुनिश्चितम् ।
नवमे दशमे वाऽपि कौतुकस्थो निशाकरः ॥
तदा सर्वसुखं विद्याद्दरिद्रं न कदाचन ।
निद्रायां दद्रुरोगी स्यात्क्लेशी पापी रुजान्वितः ॥
पुत्रशोको महादुःखी नित्यं भ्रमति मेदिनीम् ।
कर्मस्थान विशेषेण चैवं ज्ञेयं सदा बुधैः ॥
अन्यभावे तु निद्रायां वैपरीत्यं वदेत्पुनः ।
परद्वेषी प्रवासी च पित्तशूली भवेन्नरः ॥
उपवेशे च रोगी च धनहीनो भवेन्नरः ।
कृपणः कुटिलश्चैव दंष्ट्राघाती भवेन्नरः ॥
नेत्रपाणावक्षिरोगो श्लीपदी बहुभाषकः ।
क्रूरः खलोऽतिशूरश्च जायते च विधौ सदा ॥
प्रकाशने निशानाथे धनवांश्च भवेन्नरः ।
प्रकाण्डदेहः कृपणस्तीर्थे च गमनोन्मुखः ॥

शुक्लपक्षे एवम् ॥ कृष्णपक्षे भिन्नम् ।

प्रवासी वित्तहीनश्च क्रूरकर्मा विशेषतः ।
शिरोरोगी स्तब्धशूली जायते गमने विधौ ॥

नानामतिर्महामायी श्लीपदी च भवेत्पुनः ॥
यानेच्छायां विधौ जाते धनहीनो भवेन्नरः ।
दाता च धार्मिकश्चैव राजपुत्रो भवेत्सदा ॥
सभायां च विधोर्नित्य जायते पुरुषोत्तमः ।
बहुभाषी प्रियः शान्तो द्विभार्यो धार्मिकः सदा ॥
किञ्चिद्भवेद्देहमांद्यं स्त्र्यपत्यं बहुलं भवेत् ।
स राजा च भवेन्नारी एकपुत्री भवेद्यशः ॥
नित्यं क्रोधी महादुःखी भवेदागमने विधौ ।
भोजने च महालुब्धो सुतस्थाने विशेषतः ॥
जायास्थानेऽपि नियतं तत्फलं परिचिन्तयेत् ।
यदि निद्रा भवेत्तत्र सर्वं भद्रं भवेत्पुनः ॥
राहुणा सहितश्चन्द्रो यदि निद्रां गतो भवेत् ।
तदा सर्वविनाशः स्याद्दोषाश्चैव सहस्रशः ॥

॥ इति चन्द्रस्य ॥

भौमे जनौ शयनगे तु सदद्रुकण्डूः
पापी धनी विकृतिमानुपवेशने स्यात् ।
लग्नान्यगे नगरपोऽसृजि नेत्रपाणौ
पुत्रान्यगे गुरुयुते नृपतिः प्रकाशे ॥१२॥

Sloka 12. If at a birth Mars be in Sayanavasttha—शयनावस्था, the person concerned will suffer from herpes and will have itching sensation all over his body. When Mars is in the Upavesanavasttha—उपवेशनावस्था, the native will do sinful acts, will be wealthy but perverted. If Mars occupying a house other than the Lagna be in the Netrapanyavastha—नेत्रपाण्यवस्था, the person born will become the mayor of a city. When Mars is posited in a house other than the 5th, is in the Prakasavasttha—प्रकाशावस्था, and is also conjoined with Jupiter, the person concerned will become a King.

भौमे गमे कलहकष्टभियः स्वहानिः
प्रीतिः सुखं त्वगमने ऽरिजयः श्रमाद्यैः ।
कोणव्ययान्यगृह इष्टसुखं सभायां
स्यादागमे कुमतिकर्मकृदामयी च ॥१३॥

Sloka 13. Mars in Gamanavasttha—गमनावस्था will make the native involved in quarrels, suffer troubles and danger to self. When the planet is in the Agamanavasttha—अगमनावस्था, the person will experience new friendship, happiness and will conquer his enemies after great effort. When Mars is in the Sabhavasttha—सभावस्था and occupies the 5th, the 9th or the 12th house, there will be no happiness at all to the native, while in other positions, there will be the enjoyment of all one's cherished desires. In the Aagamavasttha—आगमावस्था, Mars will make the native evil-minded, commit sinful deeds and sickly.

पुष्ट आरे भुजौ मिष्टभुग्दुष्कृती नृत्यलिप्सागते सर्वथा सौख्यभाक् ।
कौतुके तुङ्गगे मित्रपुत्रार्थभाङ्निद्रिते दुर्गतः क्रुद्ध आर्त्तोऽशुचिः ॥

Sloka 14. Mars in the Bhojanavasttha—भोजनावस्था will make the native strong, eat sumptuously every kind of food desired and do wicked acts. In the Nrityalipsavasttha-नृत्यलिप्सावस्था, Mars will make the native completely happy. Mars in exaltation and in Kautukavasttha—कौतुकावस्था will give the native friends, children and wealth. In the Nidravasttha—निद्रावस्था, Mars makes the native poor, hot-tempered, distressed and impure.

शयने च कुजे जातो लम्पटः कृपणः सुधीः ।
महाक्रोधी महादक्षः पण्डितो जायते नरः ॥
पञ्चमे सप्तमे वाऽपि शयनस्थो यदा कुजः ।
नाशयेत्प्रथमापत्यं नारीं च प्रथमां पुनः ॥
पुत्रगेही यदा भौमो रिपुणा चावलोकितः ।

भुजच्छेदो भवेत्तस्य कर्णादिश्च विशेषतः ॥
शनिराहुसमायुक्तः स च भौमो यदा भवेत् ।
तदा तस्य शिरच्छेदो मुनिभिः परिकीर्त्तितः ॥
शयने च यदा लग्ने नानारोगसमन्वितः ।
देहभङ्गमवाप्नोति दद्रुकुष्ठविचर्चिकैः ॥
उपवेशे यदा भौमो जायते च नराधमः ।
धनवान् क्रूरकर्मा च निष्ठुरो ज्ञानवर्जितः ॥
पापशीलो महारोगी दरिद्रो विकलो महान् ।
यदि लग्ने विशेषेण वक्तव्यं च सुनिश्चितम् ॥
धर्मस्थाने भवेच्चैवं कर्मस्थाने विशेषतः ।
तदा सर्वविनाशः स्यात्तथा पुत्रकलत्रयोः ॥
शुभैर्यदि समायुक्तो मित्रयुक्तो भवेन्नरः ।
तदेतद्विपरीतं च ज्ञातव्यं च बलाबले ॥
नेत्रपाणौ च यो जातो चक्षुर्हीनो भवेच्च सः ।
पुत्रदारधनैस्त्यक्तो दरिद्रेणैव दह्यते ॥

एतल्लग्ने विचार्यम् ॥

अन्यस्थाने स्थितो भौमो नेत्रपाणौ यदा भवेत् ।
तदा सर्वसुखं तस्य पुत्रदारधनैर्युतः ॥
देहमान्द्यं भवेत्किञ्चित् सन्धौ भवति वेदना ।
व्याघ्रभीतिः सर्पभीतिश्चाग्नेर्भीतिर्जलाद्भयम् ॥
द्वितीये सप्तमे वाऽपि धनहीनो भवेन्नरः ।
जाया च म्रियते तस्य भूमिजीवी भवेत्सदा ॥
प्रकाशने कुजे जातो धनवान् क्षणिकः सुधीः ।
क्षतादिर्वामनेत्रे च उच्चाच्च पतनं भवेत् ॥
सुतस्थाने कलत्रे वा यदि दैवाद्भवेत्पुनः ।
तदा सर्वान् सुतान् हन्ति नारीं चैव न संशयः ॥
यत्र तत्र स्थितो भौमः पापयुक्तो भवेद्यदि ।
पतितं तं विजानीयाच्छनियुक्तश्च गोवधः ॥
गमने च यदा जातः प्रवासी नित्यदुःखितः ।
शरीरे च भवेद्रोगो दद्रुकुष्ठविचर्चिकाः ॥
पित्तशूलं महातेजा सन्धौ भवति वेदना ।
क्षिप्रकर्मा महाधैर्यः स्त्रीवेषो बहुभाषकः ॥

चक्षुर्ज्वाला शिरोरोगी दन्तशूली भवेन्नरः ।
त्वग्दोषश्च भवेत्किञ्चित् दंष्ट्रिणो भयमद्भुतम् ॥
एतल्लग्ने भवेच्चैवमन्यभावेषु नैव च ।
नानाधनो महादक्षो राजपात्रो भवेन्नरः ॥
किन्त्वस्य देहमान्द्यं च शरीरे नित्यमेव च ।
दाता भोगी भवेच्चैव जायते च नरेश्वरः ॥
प्रवासी गमनेच्छायां गुदरोगी भवेच्च सः ।
धनहीनः कुकर्मा च जायतेऽक्षियुतस्य तु ॥

एतल्लग्नपरता ॥

सभायां च यदा यातो धार्मिको बहुसम्पदः ।
गुणवांश्च महादाता शिरोरोगी भवेच्च सः ॥
नवमे पञ्चमे चैव सभायां च यदा कुजः ।
विद्याहीनः कर्महीनो धर्मविघ्नः पदे पदे ॥
सुतस्थाने यदा भौमो भोजने शयनेऽपि वा ।
तदा तस्यापमृत्युः स्यात्पशुभिर्हन्यते ततः ॥
कुजस्य नृत्यलिप्सायां द्वादशे च भवेत्पुनः ।
तदा सर्वसुतान्हन्ति कथितं मुनिपुङ्गवैः ॥
कुजस्य गमने नित्यं खञ्जो भवति नान्यथा ।
कर्णरोगी पित्तशूली जायते च नराधमः ॥
धनवान्धार्मिकश्चैव यदि स्याद्गमने पुनः ।
नानाधनी महामानी द्विभार्यो बहुपुत्रकः ॥
भोजने भूमिजस्यापि यो जातो मांसलुब्धकः ।
स्वल्पाहारो महाक्रोधी नित्योत्साही धनान्वितः ॥
अष्टमस्थो यदा भौमो भोजने शयनेऽपि वा ।
तदा तस्यापमृत्युः स्यात्पशुभिर्हन्यते ततः ॥
कुजस्य नृत्यलिप्सायां यो जातो धनवान्भवेत् ।
दाता भोक्ता सदा सौख्यं धनेशश्च भवेन्नरः ॥
लग्ने द्वितीयगे वाऽपि कर्मस्थाने स्थितोऽपि वा ।
सप्तमेऽपि यदा भौमः सर्वसौख्यप्रदायकः ॥
अष्टमो नवमस्थो वा नानादुःखप्रदायकः ।
अपमृत्युर्भवेच्चैव धर्महानिः पदे पदे ॥
कौतुके क्षितिजस्यापि जातो भवति पण्डितः ।

नानाधनैः सुसंयुक्तो द्विभार्यो बहुकन्यकः ॥
विहाय पञ्चमस्थानं सप्तमं नवमं तथा ।
तत्रैतद्विपरीतं च वक्तव्यं च सुनिश्चितम् ॥
विशेषतश्च वैकल्यं नानारोगसमन्वितः ।
प्रथमापत्यनाशः स्यात्कलत्रस्य तथैव च ॥
निद्रायां च कुजे जातो मूर्खो भवति पण्डितः ।
धनहीनो महाक्रोधी जायते च नराधमः ॥
लग्ने द्वितीयगे चैव तृतीये नवमेऽपि वा ।
दशमैकादशे वाऽपि एतद्वाच्यं सदा बुधैः ॥
पञ्चमे सप्तमे वाऽपि यस्य निद्रापितः कुजः ।
तस्यापत्यस्य बाहुल्यं नानादुःखसमन्वितम् ॥
राहुणा सहितो भौमो यदि निद्रान्वितो भवेत् ।
नाशयेत्प्रथमापत्यं नानादुःखप्रदायकः ॥
धनवान् कलत्रबहुलो दाता सर्वगुणान्वितः ।
किञ्चिद्रोगो भवेत्तस्य पादमूले रुजान्वितः ॥

॥ इति भौमस्य ॥

ज्ञे खञ्जो जनने तनौ शयनगेऽसृग्दक्शठोऽङ्गान्यगे
मित्रोच्चोऽप्युपवेशनेऽङ्ग उदयी दीनः खलाढ्येक्षिते ।
लोलो मान्यमतिः सुते सुतसुखोनो नेत्रपाणौ प्रभु-
र्विद्यावान् खलहा दयालुरमलः श्रेयान् प्रकाशे बुधे ॥१५

Sloka 15. The person at whose birth Mercury occupies the Lagna and is in the Sayanavasttha—शयनावस्था will be crippled. When Mercury while undergoing the same occupies houses other than the Lagna, the native will have reddish eyes and he will become a rogue. When Mercury is in the Upavesanavasttha—उपवेशनावस्था and is at the same time in exaltation, or in a friendly house identical with the Lagna, the person concerned will be prosperous. Should however Mercury in such a position be aspected by or associated with a malefic, he would make the native poor. Mercury in the 5th house and in Netrapanyavasttha–नेत्रपाण्यवस्था will make the native fickle-minded but highly intelligent. He will be bereft of happiness, will have no issue and will be a lord. When Mercury is in the Prakasavasttha, प्रकाशावस्था, the person concerned will be learned, will be the destroyer of the wicked, be compassionate, pure virtuous and fortunate

गमने सुखं नृपगमागमतोऽप्यगमे रमाललितवासविधिः ।
प्रभुतोच्चगे सदसि सर्वसुखं युगसन्ततिर्विततिरागमगे ॥१६॥

Sloka 16. In the Gamanavasttha—गमनावस्था Mercury brings on happiness through contact with the sovereign. In the Agamavasttha —अगमावस्था there will be enjoyment of pleasures for the native with his beloved. In the Sabhavasttha—सभावस्था and when in exaltation, will result an all-round happiness. In the Aagamavasttha—आगमावस्था, the native will have two children and also attain fame.

वादोऽनर्थमतिर्बुधे भुजि गते कार्श्यं भयं भूपते-
र्वेश्याप्रीतिरनल्पसौख्यमधिका श्रीर्नृत्यलिप्सागते ।
पुण्येऽङ्गे च शुभं बुधेऽष्टमदगे वेश्यारतिः कौतुके
निद्रायां व्यसनं क्षुधार्तिरसुखं वैरं निजैर्हानयः ॥१७॥

Sloka 17. When Mercury is in the Bhojanavasttha—भोजनावस्था, the person concerned will be disputatious and mischievously inclined, emaciated and will suffer danger from the sovereign. In the Nrityalipsavasttha—नृत्यलिप्सावस्था, the native will associate with courtezans and enjoy great happiness and much wealth. When Mercury occupies the 9th or the 1st and is in Kautukavasttha—कौतुकावस्था, the native will have all round happiness. If Mercury in that Avasttha occupy the 7th or the 8th house, the person concerned will have intercourse with dancing girls (and thus become poor.) When Mercury is in the Nidravasttha-निद्रावस्था, the native will have sorrow, trouble through hunger, unhappiness hatred, and loss through one's own people.

शयने च बुधे जातो बलवान् क्षुधितस्तथा ।
अङ्गच्छेदो भवेद्वाऽपि पण्ढो भवति नान्यथा ॥
यदि लग्ने भवेद्वाऽपि एतद्वाच्यं तदा बुधैः ।
अन्यस्थाने स्थितश्चैव दरिद्रो बहुलम्पटः ॥
उपवेशे च यो जातो स वाग्मी जायते ध्रुवम् ।
कवितागुणसंयुक्तो गौरवर्णो महाशुचिः ॥
यदि पापसमायुक्तः शत्रुणा यदि वीक्षितः ।
महापातकयोगोऽयं विष्णुना परिकीर्त्तितः ॥
स्वगृहो मित्रयुक्तो वा नानासुखप्रदायकः ।
पुण्यवान्धार्मिकश्चैव चक्षुरोगश्च केवलम् ॥
नेत्रपाणौ तथा जातः श्लीपदी च तथार्थकः ।
विद्याहीनो विशेषेण पुत्रनाशो भवेद्ध्रुवम् ॥
पञ्चमस्थो यदा सौम्यो नेत्रपाणौ भवेद्यदि ।
नाशयेत्प्रथमं पुत्रं कन्या च बहुला भवेत् ॥
प्रकाशने भवेद्दाता धार्मिकोऽपि धनान्वितः ।
नानागुणसमायुक्तो जायते वेदपारगः ॥
गमने च बुधे जातो जलदोषी भवेन्नरः ।
वाणिज्ये धनलाभश्च सर्पाद्धीतिर्जलाद्धयम् ॥
नानादुःखं भवेत्तस्य स्त्रीनाशो बन्धुनाशकः ।
मूर्खोऽथ विकलश्चैव सर्वगुणविवर्जितः ॥
गमनेच्छायां च यो जातो लम्पटो दक्ष एव च ।
स्त्रीवशो दुष्टभार्यश्च कामुको बहुभाषकः ॥
नानादुःखं भवेत्तस्य सर्वरोगसमन्वितः ।
दन्ताघाती भवेच्चैव कलहो नित्यमेवच ॥
सभायामपि यो जातो मूर्खो भवति निश्चितम् ।
धनवान्धार्मिकश्चैव चिररोगी भवेच्च सः ॥
पञ्चमे द्वादशे वाऽपि सभायां च सुधांशुजः ।

स्त्र्यपत्यं वहुलं दत्ते कार्याणां च विशेषतः ॥
सप्तमे च यदा सौम्यः सभायां च यदा स्थितः ।
तदा सर्वसुखं तस्य कृष्णवर्णो दुरासदः ॥
क्रूरः खलोऽतिमूर्खश्च पापशीलो भवेन्नरः ।
बुधस्य गमने नित्यं जायते च नराधमः ॥
पुत्रद्वयं धनं किञ्चिन्नानामतिश्च जायते ।
गुह्यस्थाने भवेद्रोगं मूत्रकृच्छ्रं सुदारुणम् ॥
भोजने च बुधे जातो धनहानो भवेन्नरः ।
परद्वेषी प्रवासी च शेषे सर्वरुजान्वितः ॥
क्षतादिर्वामदेहे च व्रणदद्रुविचर्चिका ।
कंकालवेदना चैव शिरोरोगी विशेषतः ॥
यो जातो नृत्यलिप्सायां धनवान् पण्डितः कविः ।
उत्साही च महाहृष्टो भुनक्ति सुखमद्भुतम् ॥
पञ्चपुत्रो भवेत्सोऽपि चतस्रोऽस्य च कन्यकाः ।
भार्याद्वयं तथा ज्ञेयं सर्वगुणसमन्वितम् ॥
कौतुके च यदा जातो भवेत्सर्वजनप्रियः ।
अर्शरोगी दद्रुयुक्तस्त्वग्दोषी च न संशयः ॥
पञ्चमे दशमे वाऽपि कौतुके च सुधांशुजः ।
प्रथमापत्यहानिः स्यात्स्त्र्यपत्यं बहुलं भवेत् ॥
कर्मस्थाने भवेद्वाऽपि धर्मस्थाने तथैव च ।
नानासुखं भवेत्तस्य सर्वकर्मसमन्वितः ॥
निद्रायां च यदा जातः सर्वदुःखैकभाजकः ।
अल्पायुश्च भवेत्सोऽपि विवादी च न संशयः ॥
तनुस्थाने भवेद्वाऽपि कर्मस्थाने तथैव च ।
पूर्वोक्तं च फलं तस्य तदेव स्यात्सुदारुणम् ॥
अन्यस्थाने भवेद्वाऽपि विपरीतं फलं वदेत् ।
धनधान्ययुतं चैव वक्तव्यं च सुनिश्चितम् ॥

॥ इति बुधस्य ॥

जीवे जन्मनि निर्बलः शयनगे गौरोऽरिभीतो भवेद्
वाचालोऽप्युपवेशनेऽभिमतिमान् भूपारितप्तो व्रणी ।

रोगी श्रीविधुरोऽतिनिन्दितरतः स्यान्नेत्रपाणौ स्मरी
तेजस्वी हरिवल्लभो बहुधनः श्रीमान् प्रकाशे गुरौ॥१८॥

Sloka 18. If at a birth Jupiter be in the Sayanavasttha—शयनावस्था, the native will be weak in constitution, pale-red in colour and he will be afraid of his enemies. Jupiter in the Upavesanavasttha—उपवेशनावस्था will make the native talkative, very intelligent, subjected to troubles from the sovereign and from enemies. He will have ulcers. When Jupiter is in the Netrapanyavasttha—नेत्रपाण्यवस्था, the native will be sickly, deprived of wealth and addicted to women of the prohibited class and always lewdly inclined. If Jupiter be in the Prakasavasttha—प्रकाशावस्था, the person concerned will be noble, a favourite of God Vishnu, possess all kinds of riches and be wealthy.

जीवे स्याद्गमने नरो बहुसुहृद्विद्यात्मजार्थान्वितो
लोकख्यातगुणो भवेदगमने लक्ष्म्या युतोऽनन्तया ।
पाण्डित्ये गुरुरुन्मनाश्च जनने संसद्गतेऽर्थान्वितो
मानी चागमगे गुरौ नृपसमो बन्ध्वर्थिभृत्यैः सुखी॥१९

Sloka 19. The person born when Jupiter is in the Gamanavasttha—गमनावस्था will have many friends, will be learned, endowed with wealth and children and will be famous for his good qualities. Jupiter in the Agamanavasttha—अगमनावस्था, will endow the native with long-standing wealth. When Jupiter is in the Sabhavasttha—सभावस्था, the person concerned will be highly learned, disturbed in mind aud wealthy. When Jupiter is in the Aagamavasttha—आगमावस्था. the native will be like a king, will be honoured, endowed with relations, dependants and servants and enjoy all happiness.

गुरौ स्याद्भुजौ मिष्टभुग्बन्धुशाली धनी नृत्यलिप्सागते तत्त्वबोधी ।
कृपालुर्धनी कौतुके बन्धुपूज्यः कुधीर्निद्रिते स्याद्दरिद्रो विपुण्यः ॥२०

Sloka 20. Jupiter in the Bhojanavasttha- भोजनावस्था, enables the native to have good meals and live in the midst of his relations. In the Nrityalipsavasttha—नृत्यलिप्सावस्था, the native will be able to understand the true nature of Brahman and he will be opulent. When Jupiter is in the Kautukavasttha— कौतुकावस्था, the person born will be compassionate, wealthy and respected by his relations. Jupiter in the Nidravasttha—निद्रावस्था will make the native perverted, poor and viciously disposed.

बलवान् दुःखितो गौरः शूलरोगी रुजान्वितः ।
जीवस्य शयने जातो मानवो नात्र संशयः ॥
यदि लग्ने भवेच्चैव सप्तमे दशमे तथा ।
नवमे पञ्चमे चैव धनवान् पण्डितः शुचिः ॥
उपवेशे गुरौ दुःखी बहुभाषी च रोगवान् ।
दन्ताघाती महादुःखी श्लीपदीरोगसंयुतः ॥
द्वितीये द्वादशे वाऽपि तृतीयैकादशे तथा ।
सर्वैर्गुणैः समायुक्तो नानाविद्यासु तत्परः ॥
नेत्रपाणौ तथा गौरः शीर्षरोगी धनी भवेत् ।
कार्यहानिर्भवेत्तस्य संशयस्तु पदे पदे ॥
क्षतादिश्चरणे नित्यं लग्ने चैव न संशयः ।
नवषष्ठाष्टमे वाऽपि नेत्रपाणौ गुरुर्भवेत् ॥
शत्रुक्षयं भवेत्तस्य गङ्गायां मरणं ध्रुवम् ।
गुरौ प्रकाशे धनवान् नानारत्नसमायुतः ॥
राजपात्रो भवेन्नित्यं लग्ने वा दशमेऽपि वा ।
यद्यन्यत्र भवेज्जीवो लिङ्गे गुह्ये रुजान्वितः ॥
मूर्खस्तु लम्पटः पापी श्यामवर्णो रुजान्वितः ।
सेवाकर्मरतः शूली प्रवासी धनवानपि ॥
गुरोश्चागमनेच्छायां जातो भवति मानवः ।
द्वितीये पञ्चमे चैव सप्तमे दशमे तथा ॥

अन्यस्थाने भवेद्वाऽपि वैपरीत्येन चिन्तनम् ।
सर्पभीतिश्चोग्रकर्मा साहसी गमने गुरौ ॥
परवित्तेन धनवान् राजसेवान्वितो नरः ।
पण्डितः सुन्दरो वाग्मी सभायां गीष्पतौ स्थिते ॥
केन्द्रे चैव यदा जीवः सभायां च भवेत्पुनः ।
तदा सर्वसुखं ज्ञेयं पुत्रदारधनैर्युतः ॥
यदि दैवाद्भवेद्वाऽपि द्वादशे चाष्टमे तथा ।
तदा सर्वविनाशः स्यात् स नरो दुःखभाजनः ॥
धार्मिकस्तीर्थवान्मानी भवेदागमने गुरौ ।
नानातीर्थकरो नित्यमुत्साही नित्यगर्वितः ॥
भोजने विविधं सौख्य मांसलुब्धो महारुचिः ।
कामुकः प्रियवादी च यदि लग्ने भवेत्पुनः ॥
पञ्चमे नवमे चैव पुत्रधर्मसमन्वितः ।
गृहान्तरे भवेद्वाऽपि सर्वरोगसमाकुलः ॥
नृत्येच्छयां भवेद्वाग्मी धनवान् सात्त्विकस्तथा ।
महैश्वर्येण संयुक्तो जीस्य तु भवेन्नरः ॥
लग्ने वा नवमे वाऽपि दशमे पञ्चमे तथा ।
एतत्सर्वं भवत्येव नान्यगेहे कदाचन ॥
कौतुके च गुरौ जाते धनवान्धार्मिकः सदा ।
नित्योत्सही महाहृष्टो भुनक्ति सुखमद्भुतम् ॥
कर्मस्थाने भवेद्यस्य लग्ने वा सप्तमे पुनः ।
तदा सर्वं भवत्येव विपरीतमतोऽन्यथा ॥
निद्राभावेषु यो जातश्चक्षुरोगी भवेच्च सः ।
कृपणो बहुभाषी च दुःखितो भ्रमते महीम् ॥
पञ्चमे सप्तमे वाऽपि कर्मस्थाने तथाऽपि वा ।
स्त्रीनाशः पुत्रनाशश्च द्वादशे धनवान् भवेत् ॥

॥ इति जीवस्य ॥

दन्तरोगी क्रुधाऽसञ्शयाने सिते राजमान्यः सुखी चोपवेशेऽरिहा ।
खाद्यरिष्वक्षिपाणौ सितेऽस्वेक्षणः स्वोच्चमित्रर्क्षगे स्यात्प्रकाशे प्रभुः ॥

Sloka 21. Venus when in Sayanavasttha—शयनावस्था, will make the native suffer from tooth-ache. He will

be wicked through anger. In the Upavesanavasttha—उपवेशनावस्था, Venus will bring honours from the sovereign. The native will enjoy complete happiness and will vanquish his enemies. When Venus is in Netrapanyavasttha—नेत्रपाण्यवस्था, and is posited in the 10th, 7th or the 6th house, the person concerned will suffer deprivation of sight. If Venus be in Prakasavasttha—प्रकाशावस्था and occupy his own exaltation or a friendly house, the native concerned will become a lord.

जनौ गमे मातुरसंस्थितो गदी धनी सुखोत्साहयुतोऽगमेऽचलः ।
सभागते राजसमोऽरिहा गुणी विपुत्रदारोऽर्थवियुग्रुजागमे ॥२२॥

Sloka 22. Venus in Gamanavasttha— गमनावस्था, will cause the native to be at variance with his mother and he will suffer from diseases. When Venus is undergoing the Agamavasttha— अगमावस्था, the person will be rich, energetic, happy and firm-minded. Venus in the Sabhavasttha—सभावस्था will make the native equal to a king, a destroyer of his enemies and famed for his good qualities. In the Aagamavasttha—आगमावस्था, the native will become bereft of his wife and children, lose all his wealth and be afflicted with diseases.

क्षुधारिरुग्भीर्भुजिगे धनं स्त्रिया धनं मतिः श्रीर्युजि नृत्यलिप्सया ।
महत्त्वलक्ष्म्यादरभाक् च कौतुके विनिन्दितो निद्रित एडमूककः ॥

Sloka 23. When Venus is in the भोजनावस्था-Bhojanavasttha, the native will suffer from hunger, enemies and disease. He will get wealth through a woman. When Venus is undergoing the Nrityalipsavasttha—नृत्यलिप्सावस्था, the person born will be intelligent, wealthy and prosperous. In the Kautukavasttha— कौतुकावस्था, he will become great, wealthy and respected. When Venus

is in the Nidravasttha—निद्रावस्था, the person concerned will be deaf and dumb, and he will be despised by all.

शुक्रस्य शयने जातो धनवान् बहुलम्पटः ।
दन्तरोगी महाक्रोधी दीनो भवति लग्नगे ॥
सप्तमैकादशे वाऽपि शयने च भृगोर्भवेत् ।
तदा सर्वसुखं ज्ञेयं दारिद्र्यं न कदाचन ॥
अपत्यं बहुलं चैव सप्तपुत्राः सुनिश्चितम् ।
पञ्चकन्यास्तथा ज्ञेया ग्रहस्यास्य बलाबले ॥
अन्यगेहेषु धनवान् विद्यावान् धार्मिकः सदा ।
नानासुखं भवेत्तस्य पुत्रनाशो भवेद्ध्रुवम् ॥
उपवेशे भृगोर्जातो बलवान् धार्मिकः सदा ।
दक्षिणाङ्गे क्षतादिश्च सन्धौ भवति वेदना ॥
तुङ्गस्थाने स्थितो वाऽपि स्वगृहे मित्रसंयुतः ।
तदा सर्वं सुखं प्रोक्तं पुत्रदारधनप्रदः ॥
नेत्रपाणौ भृगोर्जातश्चक्षुर्नाशो भवेद्ध्रुवम् ।
लग्ने वा सप्तमे वाऽपि तदा भवति निश्चितम् ॥
कर्मस्थाने यदा शुक्रो नेत्रपाणौ भवेद्यदि ।
तदा दरिद्रदोषेण समुद्रानपि शोषयेत् ॥
अन्यस्थानेषु सर्वेषु द्विभार्यो बहुसम्पदः ।
नानातीर्थपरो मानी साहसी राजसेवकः ॥
प्रकाशने भृगोर्जातो धनवान् धार्मिकः शुचिः ।
लग्ने वाऽथ द्वितीये वा नवमे वाऽथ सप्तमे ॥
मित्रगेहस्थितो वाऽपि तुङ्गस्थानगतोऽपि वा ।
तदा राज्यास्पदं भुङ्क्ते कर्मस्थाने विशेषतः ॥
अन्यगृहे यदा शुक्रः सर्वरोगसमन्वितः ।
नित्यं प्रवासी दुःखी च जायते नीचसंस्थिते ।
गमनेच्छायां च यो जातो भ्रातृनाशो भवेद्ध्रुवम् ।
माता च म्रियते तस्य शैशवे व्याधिसंयुतः ॥
शुक्रस्य गमने जातः पादमूले रुजान्वितः ।
नित्योत्साही महाशिल्पी तीर्थेषु तत्परो भवेत् ॥
सभायां च भृगोर्जातो राजपात्रो धनाधिपः ।
कुशलः सर्वकार्येषु केवलं शूलरोगवान् ॥

शत्रुगेहे यदा शुक्रः शत्रुयुक्तोऽथ वीक्षितः ।
तदा सर्वविनाशः स्यान्नानारोगसमन्वितः ॥
भृगोरागमने जातो दुःखितो बहुभाषकः ।
दद्रुरोगी पुत्रशोकी जायते च नराधमः ॥
रिपुगेहे रिपुयुतो रिपुणा वीक्ष्यते यदा ।
तदा सर्वविनाशः स्यात् स्त्रीपुत्रस्य विशेषतः ॥
द्वितीये दशमे वाऽपि चतुर्थे चाष्टमे तथा ।
सर्वं सुखं भवेत्तस्य नात्र कार्या विचारणा ॥
शुक्रस्य भोजने जातो बलवान्दाम्भिकः सदा ।
महाधनी भवेन्नित्यं वाणिज्येनाथ सेवया ॥
मन्दाग्निः पित्तशूली च शिरोरोगी रुजान्वितः ।
नानादुःखं भवेत्तस्य प्रवासी परसेवकः ॥
नृत्येच्छायां च यो जातः स वाग्मी जायते ध्रुवम् ।
पाण्डित्यं कविता चैव वर्द्धते च दिने दिने ॥
यदि दैवाद्भवेन्नीचो मूर्खो भवति निश्चितम् ।
तुङ्गस्थाने स्वगेहे वा राजपात्रो महाबली ॥
कामुको बहुकान्तश्च नानायोषित्प्रियः सदा ।
श्यामवर्णस्तथा मानी क्षणिको लम्पटः सदा ॥
शुक्रस्य कौतुके जातो धनवान् सात्विको महान् ।
महाहृष्टो महावक्ता कौतुकी च भवेत्सदा ॥
बहुपुत्रकलत्रश्च नानासुखसमन्वितः ।
नो चेत्तद्विपरीतं च दुःखशोकभयानकः ॥
निद्रायां च भृगोर्जातो भवेद्रोगी सुनिश्चितम् ।
नित्यं क्लेशयुतो रोगी दरिद्रो विकलो महान् ॥
मृत्युस्थाने तु जायायां यदि निद्रा भृगोरपि ।
तदा सर्वविनाशः स्याद्विष्णुना परिकीर्त्तितम् ॥

॥ इति शुक्रस्य ॥

क्षुत्तृड्भ्यां श्रमयुक् शनौ शयनगे रोग्यादिमेऽन्त्ये सुखी
स्याज्जन्मन्युपवेशनेऽभिमतिमान् कारानृपार्त्तः क्षयी ।
राजश्रीर्बहुतोषकृद्बहुकलाज्ञो नेत्रपाणौ शनौ
भक्तः साम्बाशिवे गुणी मतिदयायोगी प्रकाशे सुखी ॥

Sloka 24. If at a birth Saturn be in Sayanavasttha–शयनावस्था, the native will suffer from hunger and thirst, will be subjected to heavy toiling and will suffer from diseases in the early period of his life ; he will be happy at the end. The person born when Saturn is in the Upavesanavasttha—उपवेशनावस्था will be arrogant, will suffer imprisonment and persecution from the sovereign. He will be consumptive. When Saturn is undergoing the Netrapanyavasttha—नेत्रपाण्यवस्था, the person concerned will enjoy the majestic grandeur of a king, be proficient in many arts and will be able to please many people. The man born when Saturn is in the Prakasavasttha—प्रकाशावस्था will be a devotee of God Siva, possess good qualities, be intelligent, of a forgiving, happy and saintly disposition and a religious ascetic.

गमे शनौ बन्धुसुखस्वयुक्प्रभुर्गदी सुताद्यैर्वियुतोऽगमे भ्रमेत् ।
सभागते कान्तिधनादिसंमदो गदी जडोऽल्पश्च्युतभोग आगमे ॥२५

Sloka 25. When Saturn is in Gamanavasttha—गमनावस्था the person concerned will have relations, will be a lord, happy and wealthy. If the planet be in Agamavasttha—अगमावस्था the native will be sickly, separated from his children and other dear relations, and he will be roaming about alone. Saturn in the Sabhavasttha—सभावस्था will cause the person to shine with brilliance and lustre, make him enjoy wealth and other pleasures. When Saturn is in the Aagamavasttha—अगमावस्था the person born will suffer from diseases, will be dull-witted, contemptible and bereft of enjoyment.

स्याद्भुजौ सद्रसैर्भोजनं नेत्ररुङ्नृत्यलिप्सागते वित्तयुग्धार्मिकः ।
कौतुके कामिनीलास्यसौख्यान्वितो निद्रिते चारुशोभी रसज्ञः सुखी ॥

Sloka 26. When Saturn is in the Bhojanavasttha—**भोजनावस्था**, the native will have good and richly-flavoured meals. He will suffer from eye-troubles. When Saturn is in the Nrityalipsavasttha—**नृत्यलिप्सावस्था**, the person concernd will possess wealth and will do charitable deeds. If at a birth Saturn be in Kautukavasttha—**कौतुकावस्था**, the native will have the pleasure of witnessing dance - performances by young damsels accompanied with singing and instrumental music. When Saturn is in the Nidravastha—**निद्रावस्था**, the native will become a unique personage of all tastes capable of appreciating and enjoying the several merits in them and be happy.

शयने च शनेर्जातो क्षुधितो विकलस्तथा ।
गुह्यस्थाने भवेद्रोगी कोशवृद्धिश्च जायते ॥
लग्ने षष्ठाष्टमे चैव शयनै च शनैश्वरः ।
तदा नित्यं प्रवासी स्याद्दरिद्रो विकलो महान् ॥
पञ्चमे नवमे चैव दशमे सप्तमे तथा ।
पुत्रवान्धार्मिकश्चैव सर्वसुखप्रदायकः ॥
उपवेशे यदा जातः श्लीपदी दद्रुसंयुतः ।
धनहानिर्नरेन्द्राच्च पीडा भवति नित्यशः ॥
लग्ने वा दशमे वाऽपि नेत्रपाणौ शनैश्चरः ।
कार्यबाधा भवेत्तस्य सर्वदुःखप्रदायकः ॥
सप्तमे पञ्चमे वाऽपि पुत्रदारधनक्षयः ।
अन्यगृहेषु धनवान् नानासुखप्रदायकः ॥
नेत्रपाणौ यदा जातो मूर्खो भवति पण्डितः ।
धनवान्धार्मिकश्चैव द्विभार्यो बहुसम्पदः ॥
पित्तशूली क्षणक्रोधी त्वग्निभीतिर्जले भयम् ।
शिरोरोगी गुदे रोगी सन्धौ भवति वेदना ॥
लग्नेऽथ दशमे चैतद्विपरीतं फलं वदेत् ।
प्रकाशने च यो जातो राजपात्रो भवेच्च सः ॥
नानागुणेन गुणवान्धार्मिकः पण्डितः शुचिः ।
आपास्थाने च लग्ने च प्रकाशे च यदा शनिः ॥

तदा सर्वविनाशः स्याज्जातिध्वंसो भवेद्ध्रुवम् ।
गमनेच्छायां च यो जातो बहुपुत्रो महाधनः ॥
पण्डितो गुणवान् दाता जायते च नरोत्तमः ।
गमने च शनेर्जातः श्लीपदी रोगसंयुतः ॥
दन्ताघाती भवेत्क्रोधी कृपणः परनिन्दकः ।
सुतस्थाने कलत्रे वा शनिस्तत्र भवेत्क्वचित् ॥
तदा सर्वसुतान्हन्ति कलत्रं च विशेषतः ।
गमने च शनौ जातः पादमूले रुजान्वितः ॥
तीर्थे च गमने नित्यं पुत्रदारैर्विवर्जितः ।
कर्मस्थाने कलत्रे च धर्मे च द्वादशे पुनः ॥
तदा सर्वसुखं प्रोक्तं पण्डितोऽपि धनेश्वरः ।
सभायां च शनौ जातः पुत्रदारधनैर्युतः ॥
सर्वत्र लभते विद्यां नानारत्नसमन्वितः ।
शत्रुस्थाने गतः शौरिः शत्रुणा यदि वीक्षितः ॥
तदा सर्वविनाशः स्याद्विष्णुना परिकीर्तितम् ।
गमने च शनेर्जातो महाक्रोधी रुजान्वितः ॥
सर्पादिभिश्च संदष्टो भ्रातृनाशो भवेद्ध्रुवम् । लग्ने एतच्चिन्तनीयम् ॥
द्वितीये वा तृतीये वा पञ्चमे सप्तमे तथा ।
वित्तपुत्रकलत्रैश्च भ्रातृभिः सह मोदते ॥
नवमस्थो यदा शौरिर्भवेदागमने पुनः ।
तदा पुण्ये भवेद्धानिर्विघ्नं स्याच्च पदे पदे ॥
भोजने च यदा जातो मन्दाग्निश्च महान् भवेत् ।
अर्शोरोगी च शूली च चक्षूरोगी भवेच्च सः ॥
तुङ्गस्थाने स्वगेहे वा भोजने च यदा शनिः ।
तदा सर्वसुखं ज्ञेयं सर्वरोगविवर्जितम् ॥
नृत्येच्छायां च यो जातो धनवान्धार्मिको भवेत् ।
नानाविधं स्मृतं सौख्यं भवेत्तस्य न संशयः ॥
नानाधनैर्धनी मानी सर्वसुखप्रदायकः ।
कौतुके च यदा जातो राजपात्रो महाधनी ॥
दाता भोक्ता महादक्षो धार्मिकः पण्डितः शुचिः ।
पञ्चमस्थो यदा शौरिर्नृत्यलिप्सा भवेद्यदि ॥
नाशयेत्सकलान्पुत्रानिति प्राह दिगम्बरः ।

पञ्चमे सप्तमे वाऽपि नवमे दशमे तथा ॥
तदा सर्वविनाशः स्यात्सर्वरोगसमन्वितः ।
निद्रायां च शनिर्जातो धनवान्पण्डितः शुचिः ॥
चक्षूरोगी पित्तशूली द्विभार्यो बहुपुत्रकः ।
कर्मस्थाने यदा शौरिर्विशेषफलदायकः ॥
यदि दैवाद्भवेन्निद्रा नाशो भवति निश्चितम् ।
कार्यनाशो धर्मनाशः क्षुधितो दुःखितः सदा ॥
नित्यं प्रवासी रोगी च कार्यहानिः पदे पदे ।
यदि तुङ्गे त्रिकोणे स्यात्केन्द्रे स्यात्स्वगृहे पुनः ॥
तदा सर्वं विचार्यं च वैपरीत्येन निश्चितम् ।
सुतस्थाने च जायायां यदि निद्रां भवेत्पुनः ॥
तदा सर्वं शुभं विद्याद् द्विभार्यो बहुपुत्रकः ।
॥ इति शनेः ॥

गोयुग्माजसुतागते शयनगेऽगावाढ्य आर्तोऽन्यगे
स्याज्जन्मन्युपवेशने नृपमतोऽप्यूनोऽधनो दद्रुमान् ।
चौरव्यालशठारिभीर्धनहती रुङ्नेत्रपाणौ दृशोः
ख्यातो भूपसमो गुणी बहुधनः श्यामः प्रकाशे कृती ॥

Sloka 27. When Rahu is in the Sayanavasttha—शयनावस्था, and is posited in Vrishabha, Mithuna, Mesha or Kanya, the person born will be opulent, while in the other Rasis, Rahu will only bring on trouble to the native. When Rahu is in the Upavesanavasttha—उपवेशनावस्था, the native will be penniless though favoured by the sovereign. He will suffer from herpes. In the Netrapanyavasttha—नेत्रपाण्यवस्था, Rahu will cause danger to the native through thieves, reptiles, rogues and enemies. The person will lose money and suffer from eye-disease. Rahu in the Prakasavasttha—प्रकाशावस्था, will make the native famous and lift him to a status similar to that of a king. He will possess good qualities, will be wealthy, dark in appearance and be lucky.

गमे सुखी ज्ञः सुतवान्नृपार्चितः स्मरी गदी क्रोधयुतोऽगमे शठः ।
सदस्यगौ ज्ञः कृपणो गुणी धनी स्वबन्धुवादोऽरिभिरागमे च्युतिः ॥

Sloka 28. The man born when Rahu is in the Gamanavasttha—गमनावस्था will be happy, intelligent, possessed of children and honoured by the sovereign. The person who has his birth when Rahu is in the Agamavasttha—अगमावस्था will be love-lorn, will suffer from diseases, be of an angry temperament and a rogue. When Rahu is in the Sabhavasttha—सभावस्था, the person born will be learned, miserly but wealthy and possessed of good qualities. In the Aagamavasttha—आगमावस्था of Rahu, the native will have dissensions with his own relations and he will also have a fall from his position through the machinations of his enemies.

मन्दश्रीर्भुजिगे स्वबन्धुविधुरोऽगौ भीरुरार्तः क्षुधा
दृग्दुःखी रिपुभीर्गदी विकृतधीः स्यान्नृत्यलिप्सागते ।
अन्यस्त्रीनिरतः पुनः परधनस्तेयी जनौ कौतुके
निद्रायां शुभदारधीसुतधनः केतावपीत्थं वदेत् ॥२९॥

Sloka 29. When Rahu is in the Bhojanavasttha—भोजनावस्था, the native will suffer separation from his relations and trouble from hunger. He will be timid and poor. In the Nrityalipsavasttha—नृत्यालिप्सावस्था, the native will have eye-trouble and danger from enemies. He will suffer from sickness and aberration of mind. Rahu in the Kautukavasttha—कौतुकावस्था, causes the native to be addicted to other women. He will commit theft of other people's money. When Rahu is in the Nidravasttha—निद्रावस्था, the person concerned will be endowed with a good wife and children. He will also be intelligent and wealthy. The effects described above for Rahu hold good in the case of Ketu also.

शयने च यदा राहौ यस्य जन्म भवेत्पुनः ।
तस्य क्लेशो महादुःखं जायते च न संशयः ॥
शयने च यदा जातः श्लीपदी च न संशयः ।
धनहानिर्भवेत्तस्य पीडा भवति नित्यशः ॥
मिथुने च तथा सिंहे कन्यायां वृषभे तथा ।
सर्वसुखसमायुक्तः शयने च विधुन्तुदे ॥
उपवेशे च यो जातः श्लीपदी रोगसंयुतः ।
धनहानिर्भवेत्तस्य पीडा भवति नित्यशः ॥
नेत्रपाणौ यदा जातश्चक्षूरोगी भवेद्ध्रुवम् ।
तस्यारिष्टं महच्चैव व्याघ्राच्चैव विशेषतः ॥
अधर्मेषु च चित्तं स्यात्स्त्रीवशो धनवानपि ।
अन्तः क्रूरो महाधैर्यः क्षणिको बहुभाषकः ॥
कोशे पार्श्वे भवेद्विघ्नं शैशवे च रुजान्वितः ।
निजबन्धोर्महाद्वेषी बाह्यबन्धोर्महानपि ॥
नेत्रपाणौ यदा राहुर्लग्ने वा सप्तमेऽपि वा ।
तदा सर्वविनाशः स्यात्सर्वदुःखप्रदायकः ॥
गुह्यस्थाने भवेद्रोगी जले चैव भवेद्भयम् ।
नवमे दशमे वाऽपि गमनेच्छा भवेद्यदि ॥
प्रकाशने च यो जातो धनवान्धार्मिकः सदा ।
नित्यं प्रवासी चोत्साही सात्विको राजसेवकः ॥
सिंहे वा कर्कटे वाऽपि यदि राहुः प्रकाशने ।
शिरच्छेदकरो योगो विष्णुना परिकीर्त्तितः ॥
गमनेच्छायां च यो जातो बहुपुत्रो महाधनः ।
पण्डितो गुणवान्दाता जायते च नरोत्तमः ॥
गमने च यदा जातो नानारोगी धनक्षयः ।
दन्तघाती महारोगी पिशुनः परनिन्दकः ॥
व्याघ्रभीतिः सर्पभीतिर्निगडस्थो दुरासदः ।
स्त्रीनाशो धननाशश्च बन्धुहीनो भवेन्नरः ॥
सभायां च यदा जातः कृपणो धनसंयुतः ।
नानागुणेन गुणवान् धार्मिकः पण्डितः शुचिः ॥
लग्ने वा दशमे वाऽपि पञ्चमे च यदा भवेत् ।
भार्यापुत्रविनाशः स्याद्वित्तनाशोऽतिचञ्चलः ॥

आगमने च यो जातः सर्वदुःखप्रदायकः ।
सुहृद्बन्धुविनाशः स्यान्नानाक्लेशोऽपि जायते ॥
भोजने च महालुब्धो मन्दाग्निश्च रुजान्वितः ।
दुःखितः कृपणश्चैव क्रूरश्च कलहप्रियः ॥
यदि दैवाद्भवेच्चैव लग्ने वाऽपि धनेऽपि वा ।
पतितं तं विजानीयाच्चन्द्रवंशो भवेद्यदि ॥
सप्तमे दशमे वाऽपि भोजने च यदा तमः ।
नारीं च हन्ति नियतं पुण्ये विघ्नं करोति सः ॥
जातश्च नृत्यलिप्सायां यदि लग्ने भवेत् क्वचित् ।
तदा षण्ढो महारोगी चक्षुर्नाशो दुरासदः ॥
अन्यगृहे यदा जातो धनवान् बहुसम्पदः ।
नानासुखस्य गुणवान् द्विभार्यो बहुपुत्रकः ॥
कौतुके च यदा जातः सर्वगुणसमन्वितः ।
नानाधनेन धनवान् पित्तशूली भवेन्नरः ॥
विहाय पञ्चमं स्थानं सप्तमं दशमं तथा ।
नानादुःखं भवेत्तस्य पुत्रदारविवर्जितः ॥
यदि दैवाद्भवेत्तुङ्गी स्वगृही वा कदाचन ।
तदा सर्वं शुभं जातं जायते नात्र संशयः ॥
निद्रायां चापि यो जातः शोकदुःखरुजान्वितः ।
नवमे दशमे वाऽपि यदि निद्रा भवेत्पुनः ।
तदा दारिद्र्यदोषेण कृत्स्नां भ्रमति मेदिनीम् ॥
॥ इति राहुकेत्वोः ॥

प्रतिश्लोकपादं मया प्रत्यवस्थाफलं पूर्वशास्त्रानुसारान्निबद्धम् ।
अतः सङ्करो न ग्रहाणां फले स्यात्फलं स्थानदृष्ट्यादियोगाल्लिखामि ॥

Sloka 30. I have thus described the effects pertaining to the several Avastthas—**अवस्थाः** of the planets using one श्लोकपाद Slokapada—quarter of a Sloka—for each Avasttha. These effects have been based upon what have been declared in the ancient Sastras. Let there be therefore no confusion in the minds of the readers. I am hereafter going to describe the effects of

planets in certain Avasthas due to their occupation of certain particular houses, to the aspect cast on them and to their combination with other planets.

व्योम्नि त्रिकोणे यदि नेत्रपाणौ रविः स्मरेऽपीष्टफलप्रदाता ।
जनौ प्रकाशे व्ययदारमानस्थितः सदारात्मजनाशकर्ता ॥३१॥

Sloka 31. If the Sun be in the Netrapanyavasttha—नेत्रपाण्यवस्था and be posited in the 10th, the 5th, the 9th or the 7th house at a birth, he will bestow on the native concerned all that he cherishes. If the Sun be in the Prakasavasttha—प्रकाशावस्था and occupy the 12th, the 7th or the 10th house, he will bring about the destruction of the native's wife and children.

पुण्ये भुजौ पुण्यहरो रविः स्याच्चेत्कौतुके शत्रुगतोऽरिहन्ता ।
पुत्राङ्गनार्त्यै सुतदारगोऽर्कः सर्वास्ववस्थासु शुभः सितेऽब्जः ॥३२॥

Sloka 32. The Sun in the Bhojanavasttha—भोजनावस्था and in the 9th house will take away all moral merit of the native concerned. The Sun in the 6th house and undergoing the Kautukavasttha—कौतुकावस्था will destroy all enemies. If the planet occupy the 5th or the 7th house, he will cause trouble to the children and wife of the native. The Moon in the bright half of a month will invariably be beneficial to the person concerned whatever Avasttha—अवस्था she may be placed in.

शयनेऽसृजि दारपुत्रगे ससुतस्त्रीविलयोऽथशत्रुगे ।
प्रथमस्त्र्यसुखं ह्यरीक्षिते सयमागौ शयने शिरोर्त्तयः ॥३३॥

Sloka 33. When Mars is in the Sayanavasttha—शयनावस्था and is posited in the 7th or the 5th house, one should declare the loss of the native's wife and children. If Mars in that condition be in the 6th house, it indicates no happiness to the first wife of the native. If Mars should be aspected by an inimical planet or be conjoined with Saturn or Rahu, the native will suffer from some trouble in the head.

तनुगोऽक्षिगदं क्षतं कुजस्तनुगोऽसौ यदि नेत्रपाणिगः ।
दहनार्तिभयेन भङ्गकृन्मदगो हानिकरोऽङ्गनास्वपि ॥३४॥

Sloka 34. If Mars in that Avasttha occupy the Lagna, he will cause eye-trouble and a wound in some limb of the native. If Mars be in the Netrapanyavasttha—नेत्रपाण्यवस्था and be in the Lagna, the native will suffer from trouble through fire and consequent loss of limb. Mars in that condition occupying the 7th house, similar trouble has to be apprehended by the native's wife.

प्रकाशेऽद्रिपुत्रास्थितो हन्ति भौमः स्त्रियं सात्मजां पापयुक्पापकर्ता ।
सुते पुत्रहा नेत्रपाणौ सुतादो बुधः संसदि स्त्रीसुतस्थः सुतादः ॥३५

Sloka 35. When Mars is in the Prakasavasttha—प्रकाशावस्था and is posited in the 7th or the 5th house, he will cause the loss of the native's wife and children. If he be associated with a malefic planet, the native will do sinful deeds. If Mercury be in the Netrapanyavasttha—नेत्रपाण्यवस्था and occupy the 5th house, there will be loss of a son and the birth of a daughter to the native. When Mercury is in the Sabhavasttha—सभावस्था and occupy the 7th or the 5th house, he will bestow daughters on the native.

भुजौ गुरौ चापधरे तनौ जनौ विसूनुरखः सबले त्रिकोणगे ।
तनौ स्मरे खे यदि नेत्रपाणिगे सिते फलं शस्तमनङ्गतः सुखम् ॥३६

Sloka 36. If Jupiter be in the Bhojanavasttha—भोजनावस्था and occupy Dhanus identical with the Lagna and also be conjoined with a malefic, the native will be bereft of children. When Jupiter in such a condition is in the 5th or the 9th house, the person concerned will be penniless. If Venus be in the Netrapanyavasttha—नेत्रपाण्यवस्था and be posited in the 1st, the 7th, or the 10th house, he will produce good effect. He will enjoy all the comforts of the couch.

ददात्यवस्थासदृशं फलं शनिः सदात्र जन्मन्यशुभं शुभं च तत् ।
सुताङ्कगो जन्मनि निद्रितस्तमः करोति मर्त्यं शुभतीर्थवासिनम् ॥३७

Sloka 37. Saturn will confer benefic effect on the native when he is in an auspicious Avasttha—अवस्था. The effect will prove malefic when he is undergoing an inauspicious Avasttha—अवस्था. Rahu in the Nidravasttha-निद्रावस्था and posited in the 5th or the 9th house will make the native reside in holy places near a river-side.

अगौ शयाने च धनव्ययायगे भ्रमत्यवश्यं विधनो जनस्त्रसन् ।
स्वभोच्चमित्रज्ञसितर्क्ष उद्भवे शयान इष्टं फलमन्यथा न सत् ॥३८॥

Sloka 38. If Rahu be in the Sayanavasttha—शयनावस्था and posited in the 2nd, 12th or the 11th house, the native will have no wealth, will be subjected to fear and necessarily be roaming about alone. But if Rahu in the said Avasttha—अवस्था occupy his own, friendly or exaltation Rasi or a Rasi owned by Mercury or Venus, the effect will be beneficial; otherwise it will be malefic.

तुङ्गादावपि पुत्रस्थः पापदृष्टयुतो यदि ।
निद्रागतोऽपत्यहरः सदृष्टस्त्वेकपुत्रहा ॥३९॥

Sloka 39. Rahu even when placed in exaltation or other favourable positions, if he should occupy the 5th house along with a malefic or be subjected to malefic-aspect, and be in Nidravasttha—निद्रावस्था will destroy all the children of the native; if however he be aspected by a benefic, he will cause the loss of only one issue.

खलः सनिद्रः खलपीडितो मदे स्त्रियो विनाशाय न सद्दृशा क्वचित् ।
मदेऽरिगेहे रिपुयुक्तवीक्षितः स्त्रियाः क्षयाय ध्रुवमत्र निद्रितः ॥४०॥

Sloka 40. A malefic in the Nidravasttha—निद्रावस्था and posited in the 7th house and afflicted by another malefic either by conjunction or aspect will generally bring about the loss of the wife ; but if conjoined with or aspected by a benefic, it will not prove so in certain cases. Any planet occupying the 7th house identical with his enemy's, conjoined with or aspected by an inimical planet and at the same time in the Nidravasttha—निद्रावस्था will surely bring about the loss of the native's wife.

शुभदृष्टयुते त्वेका भार्या नश्यति नापरा ।
कष्टयुक्ता भवेद्भार्या सदसद्दृग्युतेर्नृणाम् ॥४१॥

Sloka 41. If, in the condition last stated, the planet has a benefic aspect, there will be loss of only one wife and no more. If the conjunction or aspect be by both benefics and malefics, it has to be declared that the wife will have to endure hard days.

निद्रायां सखलखगोऽष्टमे शयानो वा मृत्युं व्रजति नरो रिपुप्रकोपात् ।
पापे चाष्टम इह सद्ग्रहाढ्यदृष्टे स्वेशाढ्ये व्रजति हरेः पदं द्युनद्याम् ॥

Sloka 42. If a planet undergoing Nidravasttha—निद्रावस्था or Sayanavasttha—निद्रावस्था occupy the 8th house at a birth in conjunction with a malefic planet, the native will meet with his end through the wrath of his enemy. Should however the malefic planet in the 8th be conjoined with or aspected by a benefic or the lord of the 8th himself, the native concerned will attain the feet of Lord Vishnu at the banks of the Ganges.

निद्रायां च यदा पापो जायास्थाने शुभं वदेत् ।
यदि पापग्रहैर्दृष्टो न शुभं च कदाचन ॥
यदि वा शत्रुगेही स्याद्रिपुणा यदि वीक्षितः ।
तदा नारी मृता तस्य सकलासु विनिश्चितम् ॥
शुभग्रहैर्यदा दृष्टः शुभग्रहसमन्वितः ।
नारी च म्रियते तस्य प्रथमा च विशेषतः ॥
सुतस्थाने स्थितः पापो निद्रायां शयनेऽपि वा ।
तदा शुभं भवेत्तस्य नात्र कार्या विचारणा ॥
तुङ्गस्थाने स्वगेहे वा त्रिकोणे वा यदा भवेत् ।
अपत्यस्य तदा नाशो जायते नात्र संशयः ॥
शुभग्रहो यदा तत्र शुभैर्वा यदि वीक्षितः ।
तदाऽपि प्रथमापत्यनाशो भवति निश्चितम् ॥
मृत्युस्थानस्थितः पापो निद्रायां शयनेऽपि वा ।
तदा तस्यापमृत्युः स्याद्राजतः परतस्तथा ॥
शुभग्रहैर्यदा युक्तः शुभैर्वा यदि वीक्षितः ।
तदा च मरण तस्य गङ्गायां च विशेषतः ॥
पापग्रहैर्यदा दृष्टः शुभैर्वा यदि वीक्षितः ।
तदा तस्य शिरच्छेदो मुनिना परिकीर्त्तितः ॥
अष्टमस्थौ शनिकुजौ तमो वा तत्र संस्थितः ।
अपमृत्युर्भवेत्तस्य शिरच्छेदान्न संशयः ॥
कर्मस्थाने यदा पापः शयने भोजनेऽपि वा ।
तदा दारिद्र्यदोषेण कृत्स्नां भ्रमति मेदिनीम् ॥
कर्मस्थाने शुभः खेटो निद्रायां गमनेऽपि वा ।
तदा कर्मविपाकः स्यान्नानादुःखप्रदायकः ॥
दशमस्थो निशाथो कौतुके च प्रकाशने ।
तदैव राजयोगः स्यान्मुनिभिः परिकीर्त्तितः ॥
एवं क्रमेण बोद्धव्यं सर्वभावेषु बुद्धिमान् ।
बलाबलविचारेण ज्ञायते च शुभाशुभम् ॥
ज्योतिर्विद्भिः पुरा सर्वैर्ज्ञायते तत्वनिर्णयः ।
शयनाद्येकभावेषु यस्य तिष्ठन्ति सद्ग्रहाः ॥
नित्यं तस्य शुभज्ञानं मुनिभिः परिकीर्तितम् ।
भोजनाद्येकभावेषु पापास्तिष्ठन्ति सर्वथा ॥

तदा सर्वविनाशोऽपि नात्रकार्या विचारणा ।

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना सङ्केतसङ्केत इतः समाप्तिम् ॥४३॥

Sloka 43. Thus concludes the Sanketa-Sanketa—the fifth of the 'Sanketanidhi' written by Rama (Dayalu, the astrologer, for the sake of Ghasi Rama Sarman, the son of his eldest brother (Sri Vajeera Chandra Sarman) so that he may become proficient in this Science.

॥ इति सङ्केतनिधौ पञ्चमः सङ्केतः ॥

षष्ठसङ्केतः

अथ संहितां समनुसृत्य भावजं फलमालिखाम्यनुभवानुभावितम् ।
रिपुमध्यमित्रनिजभोच्चभे बलं क्रमशो यथोत्तरमुदीरितं बुधैः ॥१॥

Sanketa 6

Sloka 1. Following closely the code (compiled by Sage Lomasa), I now begin to write the various effects arising from the several Bhavas which have after great experience been found to be true and correct. It has been declared by the wise that the strength of a planet posited in an inimical, neutral, friendly, own and exaltation houses goes on increasing in the ascending order of magnitude.

ग्रहः सुवर्गोत्तमवीर्यसंयुतो यदा पुमान् गर्भगतस्तदा नरः ।
वधूग्रहे स्त्री च नपुंसकोऽन्यथा द्विदेहवर्गेषु स चेच्छिशुद्वयम् ॥२॥

Sloka 2. When a male planet possessed of strength occupies a benefic varga—Rasi, Hora, Drekkana Saptamsa, Navamsa, etc.—the astrologer should declare the sex of the child in the womb to be male. Should such a planet be a female one, the child should be pronounced to be a female. If the planet be a hermaphrodite, the child also will be a hermaphrodite. If such a planet should occupy a dual Rasi (or Navamsa), the birth of twins should be declared.

सबलखगगतांशतुल्यमासैर्यदि सितपक्ष इहास्ति गर्भमोक्षः ।
अधवलदलसंभवे तु मासैर्नयनगुणैरुदितैः स तैर्नवांशैः ॥३॥

Sloka 3. Find how many Navamsas have been traversed by the strongest of the planets (conferring issue) at the time of a query. If the Moon be in the bright half at the time, the coming out of the child from the womb should be declared to happen in so many months as are indicated by the number of the Navamsas travelled by the planet in the Rasi occupied. If the Moon at the time be in the dark half, the liberation of the child from the womb will be after as many months as are denoted by twice the number of Navamsas traversed by the said planet. Or, the period spent in the womb will be as many months as the number of Navamsas risen in the Lagna at the time of query.

लग्नात् षडष्टरिपुगैरशुभैर्युतोऽथ
 दृष्टोऽखिलोत्तमबलास्त्रिकगश्च दुःस्थः ।
स्याद्गर्भहा गतनवांशमितैर्हि मासैः
 शान्त्यादिना भवति भद्रमपि प्रमाणात् ॥४॥

Sloka 4. If the strongest of the child-producing planets occupy the 6th, the 8th or an inimical house in conjunction with or aspected by malefics that are posited in the 6th, the 8th or inimical houses, he will cause the abortion of the child in the womb, and the same may happen in the month signified (after conception) by the number of Navamsas traversed by the said planet in the Rasi so occupied. The abortion may be prevented by propitiatory ceremonies ordained in the Sastras.

राशिः स कालपुरुषस्य भवेद्यदङ्ग-
 शीर्षादिकेऽत्र तपने तु तिलादि चिह्नम् ।
वह्नेः कुजे तमसि काष्ठशिलादिजं स्या-
 न्मन्दे तु धातुजमथार्चित इष्टचिह्नम् ॥५॥

Sloka 5. In that particular limb of the body signified by the Rasi occupied by the Sun and which has been described as forming the head and other portions of Kalapurusha should be declared the existence of a mark or spot of the size of a sesamum or the like. If Mars should be the occupying planet, the mark or injury will be caused through fire. If it be Rahu, it will be through wood, stone, etc. If the planet occupying be Saturn, it will be caused by metal; and lastly, if it be Jupiter, the mark or mole will be a beneficial one.

द्वित्र्यादिपापसहिते सबुधेऽस्त्रजातं
कुब्जो रवीक्षिताविधावशुभांशदृक्के ।
पङ्गुः शनीक्षितविधौ रविभार्द्धयाते
काणो व्ययस्वगसितार इनेन्दुदृष्टे ॥६॥

Sloka 6. When two, three or four malefics whereof Mercury should be one come together, the astrologer should declare the existence of a scar caused by an ulcer or a missile. If at a birth the Moon be posited in a Navamsa or Drekkana owned by a malefic (or inimical) planet and be aspected by the Sun, the person born will be hump-backed. If the Moon at birth be posited in the Sun's Hora and be aspected by Saturn, the native concerned will be lame. A person will be one-eyed if at his birth Venus and Mars occupy the 12th and the 2nd houses whether conjointly or separately and at the same time be aspected by the Sun and the Moon.

कीटे लग्ने कर्मगेऽर्के कुजार्कदृष्टे चन्द्रे चैणगे वामनः स्यात् ।
एवं लग्नेशे स्वगे मन्ददृष्टेन्द्वाढ्ये ह्रस्वो धर्मनाथेऽपि चैवम् ॥७॥

Sloka 7. The under-mentioned Yogas lead to the birth of persons of short stature :

(1) Lagna-Vrischika, the Sun in the 10th.

(2) The Moon in Makara being aspected by Mars and the Sun.

(3) The lord of the Lagna in the 2nd house when conjoined with the Moon and aspected by Saturn.

(4) The lord of the 9th in the 2nd when conjoined with the Moon and aspected by Saturn.

जायाजायेशौ तनूतन्त्रधीशौ क्रूरौ चेत्तस्तस्य जाया दुरङ्का ।
अम्बाम्बेशौ तादृशौ तस्य माता भाग्यभ्रात्रीशौ तथा चेद्भगिन्यः ॥

Sloka 8. If at a birth, the 7th house, its lord, the Lagna and its lord—if these four be malefic, the native's wife should be declared to have bad marks—leprosy ?—on her body. Similar guesses will have to be made about (1) the mother when besides the Lagna and its lord being malefic, the fourth house and its lord are also malefic ; (2) one's sister when the 9th house and the lord of the 3rd house are also malefic.

खले सरेशे कटुवाक्प्रकोपना प्रिया प्रसन्ना च शुभे प्रियंवदा ।
तुरुद्भवांगात्सयमोडुपे मदे सकैतवा स्त्री यदि तौ स्त्रिया नरः ॥९॥

Sloka 9. If the lord of the 7th house be a malefic, the wife of the native will be harsh in her speech and irascible. If the planet referred to be benefic, she will be kindly disposed and sweet-tongued. If the Moon and Saturn be conjoined in the 7th house from the Lagna, the partner of the native should be declared as dishonest and malevolent.

खलोऽम्बिकेशोऽथ मदाङ्गपौ शुभौ तदा मतास्य व्यभिचारिणी प्रसूः ।
स्वदारपौ चेदशुभौ जलाङ्गपौ शुभौ तदा स्त्री व्यभिचारतत्परा ॥

Sloka 10. When the lord of the 4th house is a malefic planet and the lords of the 7th and the 1st are benefic ones, the mother of the native should be declared to be an adulteress. When the lords of the 10th and the 7th houses are malefic and the lords of the 4th and the 1st houses, benefic ones, the wife of the native should be pronounced to be of questionable character.

राशित्रिभागे यतमे ग्रहः स्याद्दशात्रिभागेऽपि फलं तु तस्मिन् ।
दशा तु शास्त्रात्परिकल्पनीया या यत्र युक्ता बुधियोद्भवादौ ॥११॥

Sloka 11. A planet should be expected to reveal his effects during the beginning, middle or concluding portion of his Dasa according as he is posited in the 1st, 2nd or 3rd Drekkana of the Rasi occupied by him. The particular Dasa system which is proper and suitable should be determined by the wise astrologers according to precepts laid down in the Sastras in the case of birth etc.

खेटादृष्टे वारियुक्तेक्षितेऽम्भस्येवं लग्ने द्वित्रिपुत्रारिपे वा ।
यद्वा क्रूरोऽङ्गे मदे सन् ख आर्किर्यद्वाङ्गेऽब्जो भ्रातृगौ भौमशुक्रौ ॥
तनौ कुजागू मदगाविनेन्दू यद्वान्त्यषड्व्यष्टसु यस्य खेटाः ।
केन्द्रेषु शून्येष्वथ नेज्यवर्गोऽङ्गे वाङ्गचन्द्रौ यदि गुर्वदृष्टौ ॥१३॥
यद्वाङ्गपः सास्तपतिः स्थिराङ्गे खाङ्गाम्बुगोऽब्जः सखलोऽथवाङ्गम् ।
नेशेक्षितं स्युः परजातयोगाः स्यात्साच्छचन्द्रे नवमे सती स्त्री ॥१४॥

Slokas 12-14. The following Yogas lead to illegitimate births :

(1) When the 4th house is not aspected by any planet or when an inimical planet occupies or aspects the same ;

(2) When the Lagna is unaspected by any planet or is occupied by the lords of the 2nd, 3rd, 5th or 6th ;

(3) When a malefic occupies the Lagna, a benefic is in the 7th and Saturn is in the 10th house ;

(4) When the Moon is in the Lagna and the 3rd house is occupied by Mars and Venus ;

(5) When Mars and Rahu are in the Lagna, and the Moon and Venus are in the 7th ;

(6) When all the planets are posited in the 12th, 6th, 2nd and 8th houses, the four Kendras being thus unoccupied ;

(7) When the Lagna has no Varga of Jupiter or when the Lagna or the Moon has no aspect of Jupiter on it ;

(8) When the lords of the 1st and 7th houses are conjoined in a fixed sign ;

(9) When the Moon along with a malefic planet is posited in the Lagna, the 10th or the 4th house ;

(10) When the Lagna is not aspected either by its lord or by benefics.

If the Moon along with Venus be posited in the 9th house, the wife of the native will be of a wicked disposition and have congress with persons other than her husband.

अथ स्थानप्रयुक्तलग्नादिभावेशफलम् ॥

The effects of the lords of the Lagna and other houses when posited in the several houses :—

लग्नगे तनुपतौ सुभगाङ्गो बाहुवीर्यविहितोत्कटकार्यः ।
चञ्चलो गतभयश्च मनस्वी दारयुग्मयुगपि व्यभिचारी ॥१५॥

Sloka 15. If the lord of the Lagna occupy the Lagna, the person born will have a beautiful and strong body; he will be able to accomplish mighty things through the power of his arms. He will be fickle-minded, free from fear and high-minded. Though possessed of two wives, he will be still adulterous.

अर्थगे तनुपतौ धनिलीलः पण्डितो बहुगुणः शुभशीलः ।
लोलधीः सुकृतकृद्बहुमानी नैकदारसुरतोऽपि सुतार्थी ॥१६॥

Sloka **16**. When the lord of the Lagna is posited in the 2nd house, the native will possess wealth. He will be amorous, learned, endowed with many good qualities, virtuously disposed, restless, performing good deeds and celebrated. Though enjoying many wives; he will be issueless.

विक्रमे तनुपतावथ षष्ठे सिंहतुल्यबलविक्रमशाली ।
सर्वसम्पदधिको गुणिमान्यः स्याद् द्विभार्य उपभूपवदान्यः ॥१७॥

Sloka **17**. If the owner of the Lagna occupy the 3rd or the 6th house, the person born will have the strength and heroism of a lion. He will have every kind of wealth and that too in plenty. He will be endowed with all good qualities and will be respected by others. He will have two wives and will be the most bountiful and liberal among the people who are next to the sovereign in status.

अम्बुविष्णुपदयोस्तनुनाथे तातमातृसुखसम्पदुपेतः ।
सोदरैरुपचितो बहुकामः सुन्दरोऽभिजनसद्गुणवामः ॥१८॥

Sloka 18. When the lord of the Lagna occupies the 4th or the 10th house, the native will enjoy all prosperity in the company of his parents. He will be blessed with brothers. His mind will be filled with various desires and ambitions. He will be very lovely and charming, and will shine on account of his noble birth and virtues.

पञ्चमे तनुपतौ सुतसौख्यं मध्यमं निगदितं मतिमद्भिः ।
प्रागपत्यपरितापपरीतः क्रोधवान्नृपतिसद्मनिवीतः ॥१९॥

Sloka 19. When the lord of the Lagna occupies the 5th house, happiness through children will be the medium, say the wise. The native will suffer grief consequent on the loss of his first-born issue. He will be of an angry temperament and will be spending his whole time in serving his sovereign.

दारगे तनुपतावुत दारा दारितासुविकला मलधाराः ।
स्यात्प्रवासनिरतो विधुरोऽतो भूपभूरपि दरिद्र इवार्त्तः॥२०॥

Sloka 20. When the lord of the Lagna is in the 7th house, the wife of the native will become exceedingly languid and put to much suffering. As a consequence, the native though born in a royal family will always be absent from his home, become love-lorn and wander like a destitute.

अष्टमे तनुपतौ व्ययभे वा द्यूतमन्त्रनिपुणोऽपि कदर्यः ।
स्तेयकृत्परकलत्रचरित्रो दूषितायतिरनर्थवहित्रः ॥२१॥

Sloka 21. When the lord of the Lagna is posited in the 8th or the 12th house the person concerned will be clever in gambling, in offering advice and will be miserly. He will commit thefts, have intercourse with other's wives, will have a dark future and will become, as it were, a boat with a cargo of all sorts of evils and misfortunes.

भाग्यभे तनुपतावथवाऽऽये भाग्यवान् सुजनवल्लभमूर्तिः ।
कृष्णभक्तिनिरतः पटुवक्ता पुत्रदारसहितः सुहितश्च ॥२२॥

Sloka 22. When the lord of the Lagna occupies the 9th or the 11th house, the native will be fortunate and he will befriend the good. He will have great reverence for God Sri Krishna. He will be a clever orator, will be endowed with wife and children and will be contented.

॥ इति लग्नभावः ॥

धनाधिनाथे धनगे धनान्वितोऽभिमानवान् स्यात्कलयन्मृषा नवान्।
भवेत्कलत्रद्वितयं त्रयं च वा न च कश्चित्सूनुरुरःपुरःसरः ॥२३॥

Sloka 23. If the lord of the 2nd house occupy that house, the native will be wealthy and conceited. He will slight other youths owing to his superiority in physical strength. Though possessed of two or three wives, he will not be able to have a legitimate son.

धनेश्वरे विक्रमगेऽथवाम्बुगे पराक्रमी स्यान्मतिमान् गुणाग्रणीः।
सदा सतृष्णस्त्रिदिवेशवेधकः पराङ्गनारत्यभिसारपेशलः ॥२४॥

Sloka 24. When the lord of the 2nd house is in the 3rd or the 4th, the person born will be courageous, intelligent and possessed of excellent qualities. He will be always greedy. When his ambitions are not realised even after worshipping the deities, he will not refrain from despising the Gods. He will be an adept in arranging secret rendezvous with the opposite sex.

धनेश्वरेऽरातिभगे रिपोर्धनं जनः समाप्नोति ततः क्षयं पुनः।
पटुत्वपाटच्चरताकटोत्कटः कृतध्वजः स्यादधिगुह्यलाञ्छनः ॥२५॥

Sloka 25. When the lord of the 2nd house occupies the 6th, the person concerned will get wealth from his enemies. He will be robbed of the same soon after. He will be clever in all sorts of machinations, theft etc., and using the money got therefrom in largition. His *membrum virile* will have a mark and be always erect.

धनेश्वरे कामगते चिकित्सको निजान्यजायाभिगमेषु कोविदः ।
निजाङ्गना वारवधूरिवान्यगा प्रसूश्चरिव्याभिचारपारगा ॥२६॥

Sloka 26. If the lord of the 2nd house be in the 7th, the person born will become a medical man. He will be very clever in the art of approaching (for intercourse) his as well as other peoples' wives. His wife will go to other men like a courtezan. The native's mother will be an adept in intercourse with low-class people.

धनेश्वरे मृत्युगृहं गते नरो निधिं लभेत क्षितिगं धनं च वा ।
स्त्रियाः सुखं ज्येष्ठसहोदरस्य वा न सोऽश्नुते क्वापि परं त्वघं ततः ॥

Sloka 27. If the planet owning the 2nd house occupy the 8th, the native will come by a treasure or some other fortuitous income. He will on no account be able to derive any happiness either from his wife or his eldest brother. He will have only much misery through them.

धनेश्वरे दिष्टग आयगेऽथवा जनः समुद्योगपरः पटुर्भवेत् ।
धनी च बाल्ये बहुधा रुजार्दितः स यावदायुः परतः सुखान्वितः ॥

Sloka 28. When the lord of the 2nd house occupies the 9th or the 11th, the native concerned will be very industrious, skilful and wealthy. He will be afflicted with disease at a very carly age. He will be happy in his later days till the end of his life.

धनाधिनाथेऽम्बरवर्त्मगामिनि स्मरप्रियो मानधनी च पण्डितः ।
अनेकदारैर्वसुभिः शुभैर्युतः श्रितोऽर्थिभिः पुत्रसुखेन वर्जितः ॥२९॥

Sloka 29. When the lord of the 2nd house occupies the 10th, the person born will be of an erotic temperament, command riches, honor, have self-respect, etc., and will be learned. He will be endowed with well-gotten riches and have more than one wife. He will be sought after by suppliants. He will not derive any happiness through his children.

धनाधिनाथे व्ययगेऽतिसाहसी वृथाभिमानी धनधर्मविच्युतः ।
स्वजीवनं भूपजनप्रसादजं सुखं न तस्य प्रथमात्मजन्मनः ॥३०॥

Sloka 30. When the lord of the 2nd house is in the 12th, the native will be bold and daring. He will have a false high opinion about himself, and will have no wealth. He will be irreligious. His living will be through the favour of his sovereign or his relations. He will have no happiness through his first child.

धनेश्वरे लग्नगतेऽथ पुत्रगे नरः सदा स्यात्स्वकुटुम्बकण्टकः ।
सुनिष्ठुरोऽनङ्गविधिप्रचारधीः परोपकार्यल्पधनश्च कैतवी ॥३१

Sloka 31. When the lord of the 2nd house occupies the Lagna or the 5th, the person born will be a source of annoyance to his own family. He will be exceedingly hard-hearted. He will be intent on the dissemination of the Kama Sastra (erotology). He will be rendering help to others, will possess little wealth and will be fraudulent.

॥ इति धनभाव ॥

सहजे सहजेश्वरो धनी बहुधा विक्रमवान् युतः सुतैः ।
सुखमीप्सितमश्नुते सदा परमानन्दितमञ्जुमन्दिरः ॥३२॥

Sloka 32. When the lord of the 3rd house is in that house, the person concerned will be rich in every way, will be valorous, will live in the midst of his children and will realise all his cherished desires. His house will be an ideal home of extreme felicity.

सहजाधिपतौ सुखे सुते गगने वा स्थितवत्यसौ जनः ।
विविधाप्तसुखो धनी सुधीरपि जायास्य परं तु निष्ठुरा ॥३३॥

Sloka 33. If the lord of the 3rd house be posited in the 4th, the 5th or the 10th house, the person concerned will derive happiness through various sources. He will be rich and intelligent, but his wife will be hard-hearted.

सहजाधिपतावरातिगे सहजोऽरिः सहजस्य च स्वयम् ।
धनवानसुखी स्वमातुलै रतिमिच्छेदपि मातुलस्त्रिया ॥३४॥

Sloka 34. When the lord of the 3rd house occupies the 6th, the brother of the native will prove hostile to him and he will be likewise to his brother. He will be rich but unhappy through his maternal uncles. He will even desire to have carnal relationship with his uncle's wife.

नवमव्यययोः सहोदराधिपतौ दिष्टकलाबलाबला ।
सवितास्य परापराधकः सुखसामग्र्यपि दुःखभुक्तये ॥३५॥

Sloka 35. The effect of the lord of the 3rd house occupying the 9th or the 12th will be that the native will rise to prominence through a woman. His father will be a man who does harm to others. Though provided with every kind of happiness, he is born to undergo only misery.

सहजाधिपतौ मदेऽष्टमे नृपतिद्वारि मृतो ध्रुवं भवेत् ।
प्रथमे वयसि स्वतोऽसुखी परतन्त्रः परचौर्यकर्मकृत् ॥३६॥

Sloka 36. When the lord of the 3rd house occupies the 7th or the 8th, the native will surely meet with his end at the gate of the king's palace. The native will not feel happy during his early period. He will be engaged in stealing other's property, and in servitude.

सहजेश्वर आयलग्नयोर्निजदोरार्जितवित्तसौख्यभाक् ।
परसेवक आश्वमर्षयुक् कृशदेहः परसाहसी जडः ॥३७॥

Sloka 37. When the lord of the 3rd house occupies the 11th or the 1st, the native will earn money by dint of his own labour and thereby become happy. He will serve others, will easily lose his temper, will have a lean body and will behave violently towards others. He will be dull-witted.

सहजाधिपतौ धनस्थिते परजायाधनवृद्धलालसः ।
अकृशो गुदमैथुनप्रियः सुखहीनो ह्यलसोऽल्पकर्मवान् ॥३८॥

Sloka 38. When the lord of the 3rd house occupies the 2nd, the native will interest himself in growing rich by the wealth of other women. He will possess a strong body. He will take pleasure in copulating through the anus. He will have no happiness, will be lazy and engaged in doing mean work.

॥ इति तृतीयभावः ॥

तुर्येश्वरे तुर्यगते सुमन्त्री जनो जनानामधिपः सुखी च ।
मानी धनाढ्यः शुभशीलवृत्तः स्यान्नागरोऽसावबलाप्रियोऽपि ॥३९

Sloka 39. If the lord of the 4th house occupy that house, the person born will become a good adviser, a chief among men and a jovial personage ; he will be respected, wealthy and endowed with amiable qualities. Though much liked by the opposite sex, he will be cautious and dexterous as a civilized townsman.

तुर्येश्वरश्चेन्नवमे सुते वा सुखी नरः सर्वजनप्रियश्च ।
गोविन्दपादार्पितचित्तवृत्तिर्मानी स्वबाह्वर्जितवित्तभोगी ॥४०॥

Sloka 40. When the lord of the 4th house occupies the 9th or the 5th, the native will be happy and liked by all. His mind will be fully devoted to the feet of Lord Govinda. He will be high-minded and will live on his own earnings.

तुर्येश्वरेऽरातिगते नरः स्यात् क्रोधी मनस्वी बहुमातृकश्च ।
स्तेनोऽभिचारी खलचित्तवृत्तिः स्वयं निजानन्दविरोधशीलः ॥४१॥

Sloka 41. When the lord of the 4th Bhava occupies the 6th house, the person concerned will be easily irritable. He will be high-minded. He will be under the protection of many mothers. He will become a thief, a conjurer and of a villainous disposition. He will be very indifferent in the matter of ministering to his own comforts.

सुखेश्वरे सप्तमगेऽङ्गगे वा विचित्रविद्यासहितो नरः स्यात् ।
स्वपूर्वसंपादितवस्तुरिक्तः प्रभूतदाराभिभवाद्विविक्तः ॥४२॥

Sloka 42. When the lord of the 4th house occupies the 7th or the 1st, the person concerned will become learned in various sciences. He will lose all his ancestral property. After contracting many marriages and also some divorces, he will finally turn out a recluse.

तुर्येश्वरे रन्ध्रगते व्यये वा सुखेन हीनः पुरुषो नितान्तम् ।
तातस्य च स्वल्पसुखेन युक्तो नपुंसकः स्यादथ जारजातः॥४३॥

Sloka 43 When the lord of the 4th house occupies the 8th or the 12th, the person born will be completely bereft of happiness. He will derive very little happiness from his father. Through the little help rendered by his father he will get some relief. He will be impotent and will have been born to his mother through her congress with a person other than her lawful husband.

तुर्येश्वरे कर्मगते नरः स्यान्नृपालमान्यश्च सदार्यवृत्तिः ।
रसायनज्ञश्च सदा प्रहृष्टो भुनक्ति सौख्यं विविधं जगत्याम् ॥४४॥

Sloka 44. When the lord of the 4th house occupies the 10th, the native will be honoured by his sovereign, and he will always be of a noble and virtuous conduct. He will be clever in alchemy. He will always be in a jovial mood and will enjoy in this world various kinds of happiness.

तुर्येश्वरे विक्रम आयभे वा न चातिरोगी पुरुषो धनी स्यात् ।
उदारमूर्तिर्गुणवान्वदान्यः शूरः स्वबाह्वर्जितवित्तधन्यः ॥४५॥

Sloka 45. When the lord of the 4th house occupies the 3rd or the 11th, the person born will not suffer much from disease. He will be wealthy, be of a generous disposition, possessed of good qualities, bountiful and brave. He will feel happy with the wealth earned by his own labour.

तुर्येश्वरे वित्तगते सुभोगी कुटुम्बयुक्तः कुहकान्वितश्च ।
स्यात्साहसी मानधनैः समेतः सम्पत्प्रधानः सकलोपकर्ता ॥४६॥

Sloka 46. If the lord of the 4th house occupy the 2nd, the native will enjoy pleasures well and will be a man endowed with wife and children. He will associate with cheats, will be daring, and accompanied by men of self-respect. He will be helpful to all and his goal will be money.

॥ इति सुखभावः ॥

यस्य सुताधिपतिः सुतगः स्यात्तस्य निजोरसिजो न सुजीवः ।
स क्षणिकः किल निष्ठुरभाषी धर्मरतो मतिमानुपकारी ॥४७

Sloka 47. The person born with the lord of the 5th house in the 5th itself, will possess a son who will have no good living ; he will be unsteady in mind and harsh in his speech. He will be intent on doing what is good. He will be intelligent and helping others.

पञ्चमपे रिपुगे व्ययगे वा स्वीयसुतोऽस्य रिपुत्वमुपेयात् ।
वा मृतपुत्र उताप्यनपत्यः क्रीतसुतः परदत्तसुतो वा ॥४८॥

Sloka 48. When the lord of the 5th house occupies the 6th or the 12th, the native's own son will turn out to be his enemy. Or, he may lose his son, be issueless, possess a son got for money or he may get a son given to him by another (thro' adoption).

पञ्चमपो यदि मन्मथगेहे सत्यवचाः शुभकर्मरतश्च ।
तुङ्गतनुः पतिभक्तिसमेतो धीरतरः स्थिरचित्त उदारः ॥४९॥

Sloka 49. When the lord of the 5th house occupies the 7th, the man born will be truth-speaking, and be intent on doing virtuous deeds. He will be tall, devoted to his master, brave, resolute and generous.

पञ्चमपेऽष्टमगे धनगे वाऽपत्यबहुत्वमुदीरितमाद्यैः ।
श्वाससकासरुजार्दितदेहः क्रोधयुतो धनितामदमत्तः ॥५०॥

Sloka 50. When the lord of the 5th house occupies the 8th or the 2nd, it has been declared by the ancient sages that the native concerned will have a good number of children. He will suffer from asthma and catarrh. He will be hot-tempered and become intoxicated through his wealth.

पञ्चऽमपो नवमे गगने वा यस्य च तस्य सुतो नृपतुल्यः ।
ख्यातियुतः स्वकुलाम्बुधिचन्द्रस्तीर्थकृदुद्यमसंहृततन्द्रः ॥५१॥

Sloka 51. When the lord of the 5th house occupies the 9th or the 10th the native will have a son who will be equal to a king. He will become famous, will shine like the Moon in his family, will undertake sacred pilgrimages and will be ever active.

पञ्चमपे समवाप्तिगृहस्थे सर्वजनप्रियमूर्तिरुदारः ।
ग्रन्थकृदुत्तमधीर्बहुपुत्रः कोविदमान्य उपद्रवशून्यः ॥५२॥

Sloka 52. When the lord of the 5th house occupies the 11th, the person concerned will be liked by all. He will be broad-minded, will compose new works, will be highly intelligent, will possess many children, will be learned, will be respected by all and will be non-violent in his behaviour.

पञ्चमपे तनुगे सहजे वा स्यात्कितवः पिशुनो बहुदम्भी ।
लोष्टमपीह न तेन वितीर्णं क्वापि जनाय धनस्य कथा का ॥५३॥

Sloka 53. When the lord of the 5th house is posited in the 1st or the 3rd, the person born will be a rogue, a slanderer or an imposter. He will not give even a lump of earth to another. Then, where is the question of his helping others with money ?

पञ्चमपो जननीगृहगश्चेन्मातृसुखं सुचिरं स भुनक्ति ।
बुद्धियुतः सचिवो युवदेहः सत्कमलाक्रमलालितगेहः ॥५४॥

Sloka 54. When the lord of the 5th house occupies the 4th, the native will enjoy the company of his mother for a long time. He will be endowed with good intellect, and may become a minister even during his youth. He will own a beautiful residence built by honest means.

॥ इति पञ्चमभावः ॥

शत्रुमनाथः शत्रुगृहे चेज्ज्ञातिविरोधः स्यात्सहजोऽस्य ।
अन्यजनैः सत्सौहृदवृद्धिर्यानयुतः सद्दीनजनार्द्धिः ॥५५॥

Sloka 55. When the lord of the 6th house occupies the 6th, the native concerned will by birth be in inimical relationship with his Dayadins, while his friendship with others will be on the increase. He will command vehicles, and he will ameliorate the poor and the good.

शत्रुभनाथे सप्तम आये वा तनुगेहे साहसवान् स्यात् ।
पुत्रविहीनो मान्य उदारः सद्गुणकीर्तिर्द्रव्यसमेतः ॥५६॥

Sloka 56. When the lord of the 6th house is posited in the 7th, the 11th or the 1st, the native concerned wlll be of a daring disposition. He will have no issue, command respect, will be generous and endowed with good qualities. He will be famous and will always have money.

शत्रुभनाथे रिःफमृतिस्थे रोगनिशान्तं कोविद्वैरी ।
प्राणिविहिंसातत्परचित्तोऽथो परदारासक्तमनस्कः ॥५७॥

Sloka 57. When the lord of the 6th house occupies the 12th or the 8th, the native will be subjected to diseases. He will hate learned men and will be intent on doing harm to living creatures. His mind will be earnestly longing to enjoy the company of others' wives.

शत्रुभनाथे भाग्यगृहस्थे दारुशिलादेर्विक्रयकर्ता ।
संव्यवहारे क्वापि च हानिः क्वापि च वृद्धिश्चन्द्रकलावत् ॥५८॥

Sloka 58. The effect of the lord of the 6th house being posited in the 9th will be that the native concerned will be a dealer in wood, stone, etc. In his trade, he will sometimes lose and at other times gain just like the digits (phases) of the Moon.

शत्रुभनाथे व्योम्नि धने वा साहसयुक्तो वंश्यजनाग्र्यः ।
कर्मसु निष्ठावान् सुखयुक्तो नैकनिवासः प्रोक्तनिरुक्तः ॥५९॥

Sloka 59. When the lord of the 6th house occupies the 10th or the 2nd, the native concerned will be of a daring disposition. He will be the foremost of his family and will be very devoted to his duties. He will be happy and will be residing in various places. He will be clever in commenting on what have been stated in the Shastras.

शत्रुभनाथे भ्रातरि तुर्ये वाऽतिरुषा स्याल्लोहितनेत्रः ।
वा पिशुनो द्वेषी चलचित्तो वित्तसमेतः क्वापि मनस्वी॥६०॥

Sloka 60. When the lord of the 6th house occupies the 3rd or the 4th, the eyes of the native will be red due to excessive anger. He will be slanderous, hating others or fickle in disposition. He will command money and will sometimes be resolute.

शत्रुभनाथे पञ्चमगेहे चञ्चलमित्रद्रव्यसुखाढ्यः ।
प्रीत्यनुकम्पावानतिसौम्यः स्यान्निजकार्येऽसौ निपुणोऽपि ॥६१॥

Sloka 61. When the lord of the 6th house occupies the 5th, the person concerned will not have long-standing friendship with any body. His wealth and happiness will also not be steady. He will be of a loving nature, compassionate and gentle towards others ; besides that he will be clever in getting his work executed.

॥ इति षष्ठभावः ॥

दाराधीशे लग्नगे कामगे वा दारेष्वन्येषां नरो लम्पटः स्यात् ।
धीरः पौरः साध्वसध्वंसकर्ता वार्ता चित्ते क्वापि नैव स्थिरास्य॥६२॥

Sloka 62. If the lord of the 7th house occupy the 1st or the 7th, the native concerned will be hankering after other people's wives. He will be a bold citizen. He will remove all kinds of fears lurking in others' minds. His intentions and words are always unsteady.

दाराधीशे षष्ठगे मृत्युगे वा रुग्णो नित्यं क्रोधयुक्तः स्मरार्त्तः ।
सौख्यं स्वप्नेऽप्यस्य न स्यात्कथंचिद्दारस्त्रीभिर्वा धनस्य क्षयः स्यात् ॥

Sloka 63.—When the lord of the 7th house occupies the 6th or the 8th, the native will always be in broken health. He will ever be angry and lovesick. He will not enjoy any happiness even in dream. He will spend his money in the company of courtezans.

दाराधीशे वित्तगे भाग्यगे वा नानायोषासंगमात्सौख्ययुक्तः ।
सर्वारम्भी दीर्घसूत्री च नित्यं चित्तं तस्य स्त्रीषु सक्तं नितान्तम् ॥६४

Sloka 64. When the lord of the 7th house occupies the 2nd or the 9th, the native will feel happy through the (association) company of various damsels. He will be eager to begin every kind of work, but will be very slow in his work. His mind will be always hankering after women.

दाराधीशे तुर्यगे व्योमगे वा पातिव्रत्योद्भासिता तस्य भार्या ।
धर्मात्मा स्यात्सत्यवादी च धीमांल्लोके नूनं दन्तवक्त्रामयार्तः ॥६५

Sloka 65. When the lord of the 7th house occupies the 4th or the 10th, the wife of the person concerned will shine pre-eminently for her chastity. The native will be virtuously inclined, will always be speaking truth, and will be wide-known for his keen intellect. He will suffer from dental and other facial diseases.

दाराधीशे भ्रातृगे लाभगे वा तस्यापत्यं कालदंष्ट्राविदीर्णम् ।
जीवेत्कन्या कापि पुत्रोऽन्यजो वा पुत्रप्राप्तिर्यन्त्रमन्त्रौषधाद्यैः ॥६६॥

Sloka 66. When the lord of the 7th house occupies the 3rd or the 11th, the issue of the person concerned will be hit by the jaws of Death. If at all there be a (living) issue, it must be a girl ; if it be a son, it will have been born to his wife through the congress with another person other than himself. For the acquisition of a son, the person concerned will have to resort to talisman (wearing of charms), the chanting of Manthras (sacred hymns), application of (medicinal) herbs, etc.

दाराधीशे द्वादशस्थे दरिद्रो द्रव्ये सत्यप्येष दीनः कदर्यः ।
भार्या चास्य स्तेनकन्या दरिद्रा वस्त्राजीवी नीचसङ्गी स्वयं स्यात् ॥

Sloka 67. When the lord of the 7th house occupies the 12th, the person born will be mean and avaricious, though moneyed. His wife will be the daughter of a thief and indigent. The person will earn a living by trading in cloths and will befriend people who do base acts.

दाराधीशः पञ्चमे चेन्मनस्वी मानी चञ्चन्मानवोदग्रयायी ।
श्रीमाञ्छश्वत्सद्गुणैः संयुतश्च नित्यं हृष्टो मृष्टपुष्टप्रतिष्ठः ॥६८॥

Sloka 68. When the lord of the 7th house is posited in the 5th, the person concerned will be high-minded, honourable and foremost among enterprising men. He will command wealth at all times and will be endowed with all good qualities, always happy, and his status will be enhanced by his association with great men.

॥ इति सप्तमभावः ॥

निधनपे निधनं समुपाश्रिते भवति चौर्यपरो गुरुनिन्दकः ।
खलविदेवनकृत्परवञ्चको युवजने निरतास्य सदाङ्गना ॥६९॥

Sloka 69. When the lord of the 8th house occupies the 8th, the person born will be intent on stealing others' properties. He will slander his elders. He will be always gambling and duping others. His wife will be ever addicted to other young men.

निधनपे सततं तपसि स्थिते क्षपणकाद्यनुगोऽवरदारकः ।
परवधूधनधर्मरुचिः स्वयं परभवाऽशुभसन्ततिरङ्गना ॥७०॥

Sloka 70. When the lord of the 8th house is in the 9th, the person born will ever be following a (Buddhist) mendicant or the like. He will have a bad wife and he will hanker after other people's wives and wealth. He will do their work. His wife will be of bad parentage and she will also be the mother of illegitimate offspring.

निधनपे नुखगे सुखगेऽपि वा विगतबन्धुरसौ पिशुनः कुधीः ।
जननतो जननीजनकावुपान्तकगती स्वयमीतिविभीतिभाक् ॥७१॥

Sloka 71. When the lord of the 8th house occupies the 10th or the 4th, the person born will have no relations. He will be back-biting and wicked in disposition. He will have lost his parents when he was born. He will be subject to all sorts of calamities.

निधनपे सुतगामिनि वाऽऽयगे किल कृतेऽपि सुकर्मणि याप्यता ।
न कमला लभते स्थिरतां गृहेऽनृजुमतिः स्वयमास्थिरचेतनः ॥७२॥

Sloka 72. When the lord of the 8th house occupies the 5th or the 11th, the native concerned will perform good acts but to no effect. His wealth will not be steady. By himself he will be wicked in nature. He will be fickle-minded.

निधनपे रिपुगे व्ययगेऽपि वा सततमामयबाधनयार्दितः ।
भुजगतोयभवाहतिजव्यथा भवति पूर्ववयस्यमिता ध्रुवम् ॥७३॥

Sloka 73. When the lord of the 8th house is posited in the 6th or the 12th, the person concerned will always be troubled by various ailments. He will be bitten by a snake or crocodile in his early years and the suffering caused thereby will be immense.

निधनपे मदगते तनुगेऽथवा भवति वै रमणीद्वितयं नृणाम् ।
स्वयमनिष्टमतिर्गरुडध्वजे व्रणरुजा परिपीडितदुस्तनुः ॥७४॥

Sloka 74. When the lord of the 8th house occupies the 7th or the 1st, the native will have two wives. His mind will be perverse as regards Lord Krishna. He will have ulcers all over the body and will suffer very much thereby.

निधनपे धनगेऽथ तृतीयगे भुजपराक्रमवीर्यविवर्जितः ।
द्रविणमस्य भवेत्कृशतां गतं न च कथंचन नष्टधनाप्तिभाक् ॥७५॥

Sloka 75. When the lord of the 8th house occupies the 2nd or the 3rd, the person born will have no valour or courage worth the name. His wealth will dwindle down and he will in no case get back the money that he once lost.

॥ इत्यष्टमभावेशफलम् ॥

भाग्यगृहेशे भाग्यभगे स्याद्धनधान्योपेतगृहः ।
सोदरसम्पत्पत्सौख्ययुतः कान्तिसमेतः साधनभाक् ॥७६॥

Sloka 76. When the 9th house is occupied by its lord, the person born will be endowed with wealth and corn in his house. He will have many brothers and will lead a happy life with them. He will succeed in getting his object accomplished.

भाग्यपतौ तुर्याम्बरगे सैन्यपतिर्मन्त्री सुकृती ।
क्रोधविहीनः साहसकृत्कीर्त्यनुभूत्युद्भूतसुखः ॥७७॥

Sloka 77. When the lord of the 9th house is posited in the 4th or the 10th, the person concerned will be the leader of an army or he will be a minister. He will be virtuously inclined. He will be devoid of anger, will do daring acts, become famous and be happy thereby.

भाग्यभवे लाभात्मजगे भाग्ययुतो मानी सुभगः ।
भक्तिरतः श्रीमान् सुकृती सद्गुणवान् सद्धीसहितः ॥७८॥

Sloka 78. When the lord of the 9th house occupies the 11th or the 5th, the native will have luck and will be honourable and happy. He will be pious and wealthy:

He will be of a righteous disposition, endowed with all good qualities and inclined to do virtuous and charitable acts.

भाग्यभपेऽन्त्यार्यष्टमगे भाग्यविहीनः स्यात्पुरुषः ।
मातुलसौख्यं मातुलितं ज्येष्ठसहोत्थव्याध्यवधिः ॥७९॥

Sloka 79. When the lord of the 9th house is posited in the 6th, the 8th or the 12th, the person born will be luckless. Any happiness through his uncles he cannot think of except by money. He will be the limit for his eldest brother's misery, that is, his eldest brother will suffer so long as the native lives.

भाग्यभपे कल्पस्मरगे कीर्तिसमेतः सद्गुणवान् ।
यस्य चिकीर्षास्यात्र भवेत्तत्कवनेयात्सिद्धिमपि ॥८०॥

Sloka 80. When the lord of the 9th house occupies the 1st or the 7th, the person concerned will become widely famous for his good qualities. He will also be able to achieve many of his cherished desires.

भाग्यभपे भ्रातृस्वगते भाग्यविधाने नित्यरतः ।
सद्गुणवान् कामी धनवान् कोविद इष्टार्थः सकलैः ॥८१॥

Sloka 81. When the lord of the 9th house occupies the 3rd or the 2nd, the native will explore all possible ways for obtaining luck. He will possess all amiable qualities. He will be lustful and wealthy. He will be learned and he will have all his desires fulfilled.

॥ इति नवमेशफलम् ॥

व्योमगे व्योमभेशेऽथ पातालगे ज्ञानवान् सद्गुणी केसरीवोद्भटः ।
धर्मशीलः सदा सत्यसन्धो नरो निर्जरश्रष्ठविद्वज्जनेज्यापरः ॥८२॥

Sloka 82. When the lord of the 10th house occupies that house or the 4th, the person born will be wise and possessed of good qualities. He will be valiant like a lion and will be always virtuously disposed. He will be truth-speaking and will be the favourite of the Gods. He will be engaged in honouring learned men.

व्योमभेशे सुतस्थेऽथवाऽऽप्तिगे सन्ततिद्रव्यसम्पत्समृद्ध्यूर्जितः ।
इन्दिराच्छन्दिवन्दारुमन्मन्दिरः सत्यवादी सुखी हृष्टचित्तो भवेत् ॥

Sloka 83. When the lord of the 10th house occupies the 5th or the 11th, the native concerned will have plenty of wealth and progeny, and they will be long-standing. His house will serve as a place where moneyed people (bankers) meet. The native will be truthful, enjoy all comforts and be happy.

व्योमभेशे व्ययारातिरन्ध्रस्थिते शत्रुभिर्वा रुजा सर्वदा पीडितः ।
प्राज्यचातुर्यसम्पन्नमुख्योऽप्यसौ स्यात्कदाचित्कथंचिन्न चानन्दित ॥

Sloka 84. When the lord of the 10th house occupies the 12th, the 6th or the 8th, the native concerned will always be troubled either by his enemies or by disease. Although endowed with great intellect and cleverness, his mind becomes always subject to sorrows.

व्योमगेहाधिपे जन्मलग्नस्थिते सत्कवित्वादिचंचद्गुणैः संयुतः ।
आमयैरर्दितो दुःखितः शैशवेऽथार्थसिद्धिः परस्तात्सुखोदग्रता ॥८५

Sloka 85. When the lord of the 10th house occupies the Lagna, the person concerned will be clever in composing poems extempore. He will be endowed with winsome qualities. He will be troubled with sickness and be miserable in his childhood. In later life, he will earn and be very happy.

व्योमभेशे स्मरभ्रातृवित्तस्थिते लब्धवर्णो जनः स्यान्मनस्वी तथा ।
सत्यधर्मप्रतिष्ठावरिष्ठो गुणी लोकविख्यातकीर्तिः कृपासागरः ॥८६॥

Sloka 86. When the lord of the 10th house is posited in the 7th, the 3rd or the 2nd, the person concerned will become learned and high-minded. He will be foremost in having Truth and Virtue as the ideal and will have highly noble qualities. His fame will spread all over the world and he will be all-merciful.

व्योमभाधीश्वरे भाग्यभावं गते
भाग्यसौभाग्यसौजन्यसौधो नरः ।
किन्तु चिन्ताऽपि भाग्योदये स्यात्क्वचि-
न्मानसं नाव्यवस्थाव्यवस्थाकरम् ॥८७॥

Sloka 87. When the lord of the 10th house occupies the 9th, the person born will become the repository of all good fortune, grandeur, magnanimity, etc. But even in the height of prosperity his mind will be afflicted by worries and cannot compose itself.

॥ इति दशमेशफलम् ॥

लाभेशो यदि समवाप्तिगेहयातो
वाग्मी स्यात्पुरुषवरः सुखी समृद्धः ।
पाण्डित्यं सकलविधं च सत्कवित्वं
सत्प्रीत्यै प्रतिदिनमस्य वृद्धिमेति ॥८८॥

Sloka 88. When the lord of the 11th house occupies that house, the person concerned will be a leader of men and an eloquent speaker. He will always be glad and live in plenty. He will be learned in every way. He will be a composer of poems and in these, he daily makes progress for the delectation of the good.

रिःफस्थो यदि समवाप्तिगेहनाथः
संसर्गो यवनजनैस्तदा सदा स्यात् ।

कान्ताभी रमणपरः सरोत्थभावैः
कामार्त्तः क्षणधिषणोऽतिलम्पटश्च ॥८९॥

Sloka 89. When the lord of the 11th house occupies the 12th, the person born will always be in the company of the Yavanas. He will be intent on dallying with young damsels. By passing through the several stages of kindling love, he will become infatuated and fickle, and he will become highly libidinous.

लग्नस्थो यदि समवाप्तिभावनाथः
स्याद्वक्ता धनसहितः कुतूहलात्मा ।
सर्वत्राविषममतिः प्रसन्नचेता
विख्यातः खलवियुतश्च सात्विकात्मा ॥९०॥

Sloka 90. When the lord of the 11th house occupies the Lagna, the person concerned will be an eloquent speaker and wealthy. He will be an enthusiast. He will be impartial to one and all without showing bias towards any one. He will be of a really amiable disposition. He will be famous, bereft of wicked company and righteous at heart.

लाभेशे सहजगतेऽथ वित्तयाते
तीर्थेषु प्रगुणधिया कृतार्थभूतः ।
सत्कार्येष्वपि कुशलोऽतिलोलचित्तः
स्वल्पस्वोऽनवरतशूलरोगदुःखी ॥९१॥

Sloka 91. When the lord of the 11th house occupies the 3rd or the 2nd, the person born will undertake holy pilgrimages and sacred baths as a consequence of his religious bent of mind. He will also be active in doing virtuous acts. He will not have a steady mind. He will have only small wealth. He will ever be suffering from colic and thereby become very miserable.

लाभेशे सुखसुतभावगामिनि स्या-
न्नानार्थो बहुविधसौख्यभाङ्मनुष्यः ।
धर्मात्मा शुभपुमपत्यवीर्यसम्प-
त्संयुक्तः शुभफलसिद्धिभूषितश्च ॥९२॥

Sloka 92. When the lord of the 11th house occupies the 4th or the 5th, the native will possess all kinds of riches and be happy in every way. He will be virtuously disposed and will be endowed with all power. He will have amiable sons and will be enjoying the good fruits of his previous Karma.

लाभेशे रिपुभवनस्थिते नरोऽसौ स्यादेडो विविधरुजार्दितः सदैव ।
सार्वात्म्येन च सुखवानपि प्रवासी गच्छेदस्य तु परसेवयैव कालः ॥

Sloka 93. When the lord of the 11th house is posited in the 6th, the person born will be deaf and he will be always troubled by various diseases. Though by himself feeling happy in every way, he will always be absent from home ; and he will be spending his time in serving others.

लाभेशे मदगृहगेऽथ रन्ध्रयाते नो जीवेदिह वनिता नरस्य काऽपि ।
कामार्तो धनसहितः प्रकृत्युदारः कौलीनेऽप्यनभिमतव्ययोऽप्रबुद्धः ॥

Sloka 94. When the lord of the 11th house occupies the 7th or the 8th, not even a single woman will bear him company. He will be love-sick, possess wealth and will by nature be liberal-minded. He will even spend money on those who calumniate him and thus become unwise.

लाभेशे नवमगतेऽथवाऽम्बरस्थे भूपालैरपि परिपूजितांघ्रिपद्मः ।
धर्मात्मा कृतिकुशलश्च सत्यवादी विख्यातो धनसहितोऽपरोपकर्ता ॥

Sloka 95. When the lord of the 11th house occupies the 9th or the 10th, the person concerned will receive homage even from kings. He will be virtuously-inclined. He will be perfect in all his actions. He will help others and be always truth-speaking. He will become famous and wealthy.

॥ इति लाभेशफलम् ॥

व्ययभावपतौ व्ययगे रिपुगे वापापकृद्भवेन्मनुजः ।
मातृविरोधी क्रोधी सन्ततिदुःखी पराबलाभोगी ॥९६॥

Sloka 96. When the lord of the 12th house is in that house or in the 6th, the native will commit sinful acts. He will hate his mother and will be of an angry temperament. He will feel miserable for want of issue and as a consequence will be enjoying other people's wives.

व्ययभावपतौ मदगे तनुगे वा दुर्बलोऽतिकफरोगी ।
धनविद्याविधुरोऽसौ भार्यासुखवर्जितो नित्यम् ॥९७॥

Sloka 97. When the lord of the 12th house occupies the 7th or the 1st, the person concerned will have a weak body or he will suffer from excess of phlegm. He will have no wealth, no education and no conjugal happiness.

व्ययनाथे धनरन्ध्रस्थितेऽच्युतेऽस्याच्युता भक्तिः ।
संपन्नः सकलगुणैः प्रियवादी धार्मिको भवेत्पुरुषः ॥९८॥

Sloka 98. When the lord of the 12th house occupies the 2nd or the 8th, the native's devotion to Lord Krishna will be immense. He will be endowed with all good qualities and will speak kindly. He will be charitably disposed.

व्ययनाथे धर्मस्थे सहजस्थे वा शरीरपोषणकृत् ।
नित्यं द्वेष्टि ज्येष्ठान् प्रजां च भार्यां गुरूंश्चापि ॥९९॥

Sloka 99. When the lord of the 12th house is posited in the 9th or the 3rd, the native will be careful so far as his personal nourishment is concerned. He will always be hating his elders, his issue, his wife and even superiors.

व्ययनाथे सुखगे वा स्वे वा सुततातमातृसुखहानिः ।
परगृहवाणिज्याद्यैः क्षेत्राद्यैश्च क्वचिज्जीवेत् ॥१००॥

Sloka 100. When the lord of the 12th house occupies the 4th or the 2nd, there will be no happiness to the children, father and mother of the person concerned. The native will be spending his time in other people's houses by trading or by agriculture.

व्ययनाथे सुतभे वा लाभे वापत्यसौख्यविधुरः स्यात् ।
दत्तक्रीतसुताद्यैर्मणिमुक्ताद्यैश्च निर्वाही ॥१०१॥

Sloka 101. When the lord of the 12th house occupies the 5th or the 11th, the person concerned will not have the happiness of owning children. He will manage by adopting or purchasing a son, or he may take delight in possessing pearls, jewels, etc.

॥ इति व्ययभावेशफलानि ॥

बलाबलविवेकतः फलमिहोदितं कोविदैः
कुजो निजचतुर्थभूफलविशेषदो वक्रगः ।
स्वतः सुतफलं गुरुः सुखफलं बुधः स्त्रीफलं
सितो नियतिजं शनिर्धनफलं विधुर्वैपुत्रे ॥१०२॥

Sloka 102. The effects above described have been declared by the wise and will come to be felt according to the strength or weakness of the several planets, Bhavas and their Vargas concerned. Mars when retrograde will specially reveal the effect of the house that happens to be the fourth from him. Jupiter will similarly be potent in producing the effect of the fifth house reckoned from him, while Mercury will cause the effect of the Bhava that is fourth from him. Similar remark applies to Venus with respect to the seventh house from him. Saturn in a similar way will bring to prominence the effect of the Bhava that is the 9th from him. The Moon will show her influence with respect to the Bhava that is second to her at the time of her transit through the Equinoctial Point. According to some, all planets reveal the effect of the Bhavas concerned as mentioned above especially when they transit the Equinoctial Points.

राश्यादौ शुभयोगाद्ये फलं यच्छन्ति खेचराः ।
विमृश्य सर्वं वक्तव्यं संहितोक्तविधाश्रितम् ।।१०३।।

Sloka 103. Planets posited at the initial portion of a sign produce effects beneficial or otherwise as the case may be, according as they are conjoined with or aspected by benefics or malefics and not at the end of the sign. That is, if a planet gives beneficial effect on account of benefic aspect, conjunction etc. in the initial portion, he does not prove effective when he is conjoined etc. with malefics even in the initial portion. All these have been declared in their works by ancient astrologers such as Lomasa & Garga.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना सांहित्यसङ्केत इतः समाप्तिम् ।।१०४

Sloka 104. Thus has been completed the Samhitya Sanketa containing the essence called out from the various Samhitas—the 6th of the Sanketanidhi—a work written by Ramadayalu, the astrologer, for the sake of Ghasi Rama Sarman, the son of his eldest brother, so that he may become proficient in this science.

॥ इति षष्ठः सङ्केतः समाप्तः ॥

सप्तमसङ्केतः

अथ स्वसङ्केतविशेषलेशतः फलं बलं वीक्ष्य खगस्य कल्प्यते ।
पुरा धरा द्वादशभावभाषिता विचारणीयैव समस्तवस्तुनः ॥१॥

Sanketa 7

Sloka 1. In this Sanketa, it is proposed to reveal in a small way certain effects—good or bad—which are not usually found in other works but which have been handed down to us traditionally through our preceptors. For all things the effects should be declared after careful examination of the twelve Bhavas in different countries, times, etc.

तानवं वर्णचिह्ने वयो जीवनं जातिशीले सुखाद्यं तनोश्चिन्तयेत् ।
द्रव्यरत्नस्वधात्वादि मित्रं धनात्साहसभ्रातृभृत्याध्वपित्र्यं कुतेः॥२॥

Sloka 2. All about one's body, colour, mark or mole, age, living, caste, disposition, happiness or misery should be guessed through the first house. *Re* : goods, precious stones, wealth, minerals, etc. and friends should be ascertained from the second Bhava. One should look to the third house for matters relating to courage, brothers, servants, road, and anything relating to the father.

प्राक्स्वसूक्षेत्रगेहप्रसूकं सुखात् मन्त्रविद्याधनोपायगर्भान् सुतात् ।
व्रणमान्द्यारिभीमातुलाद्यं रिपोः स्त्रीहिताध्वच्युतामर्षविट्त्वं मदात् ॥

Sloka 3. From the fourth house should be looked into matters *re :* ancestral wealth, lands (wet and dry), house, and mother's happiness. It is from the fifth house that information should be sought for as regards incantations or spells, learning, means for earning money and progeny. One should guess from the sixth house details about one's arrest or imprisonment, illness, fear from enemies, maternal uncle and his family, etc. Things removed (or stolen), wife or other women, things lost on the road, losing of temper and trading should be divined through the seventh house.

दुर्गनष्टकुटुम्बयुद्धमृतस्वकाध्यरिसंक्षयान्
मृत्युतोऽथ शुभाप्त्युपायरतीष्टदिष्टसृतीः शुभात् ।
पुण्यपण्यमहर्धिपैतृकमम्बरात्सह मुद्रया-
ऽर्घेश्वरस्वसुतासुहृत्पशुसत्प्रयोजनमायतः ॥४॥

Sloka 4. From the 8th house should be declared matters relating to places difficult to be reached, like forts, etc., lost articles, dissensions in one's family, deceased relatives, mental agony and destruction by or of enemies. One should look to the ninth house for means to gain, happiness, pleasure, things desired, luck and road. Meritorious acts, trade, affluence, Sraddha performed as a token of one's deceased ancestors should be accounted for from the tenth house. The following, *viz.*, a respectful offering, king, money, daughters, friends, cattle, seal and good effects are to be predicted from the eleventh house.

पण्डितो व्ययतो व्यथाकृतवैरिरोधमुखं वदे-
द्युज्यतेऽत्र पुरोक्तभावविचारणाऽपि सधारणा ।
भावयुग्ममिहोभयत्र तनोः स्वरादपि तद्व्ययं
नीचगस्य निजोच्चवीक्षणतः फलं सकलं ध्रुवम् ॥५॥

Sloka 5. A clever astrologer should declare from the 12th house all about the several obstructions and sufferings caused by the enemy beginning with arrest, imprisonment, etc. In this connection, whatever effects have been already declared in (some of) the foregoing

Sanketas should also be remembered. While examining a Bhava, its two adjacent ones should also be looked into. The seventh house and the Lagna as well as the 12th from each of them do also influence. The effects will also be subect to the influence due to the aspect of any planet in its debilitation, exaltation, own house, etc.

किन्तु यद्भावपो नीचगः खेचरस्तत्फलं यच्छतीहाशुभं निश्चयात् ।
तुङ्गगोनीचयुक्तोऽपि मध्यं फलं नीचगस्तुङ्गगाढ्योऽपि तादृङ् मतः ॥

Sloka 6. There is also this peculiarity: When the lord of any Bhava is in his depression, he will invariably yield only untoward effects. If a planet in exaltation should be conjoined with a planet in depression, the effect will only be medium. The same will be the case with respect to the result arising from the depressed planet when in conjunction with an exalted planet.

पूर्णदृष्ट्या तु यद्भावदर्शी ग्रहो लग्नतो यत्र राशिस्तदीयो भवेत् ।
तन्मिताब्दे फलं तस्य वाच्यं यथाङ्गाद्व्ययान्तं समा द्वादशाग्रे तथा ॥

Sloka 7. Whichever Bhava a planet sees with full aspect, it is only its effect that should be declared to come to pass in the year signified by the number of the Rasi owned by that planet, when reckoned from the Lagna. Thus should the effects be declared throughout one's life by the addition of as many twelve-year periods as are necessary.

चेदाद्ये वयसि खगः फलं तदीयं
तस्मिन्नेव वयसि वाच्यमत्र वीर्यात् ।
राश्यन्ते यदि खचरोऽस्य नोदितं त-
त्सङ्केतोऽत्र गुरुपदाब्जभक्तिगम्यः ॥८॥

Sloka 8. Should the effect of any planet reveal itself in the early years of one's life as a result of its position in the initial portion of a Rasi, the astrologer should after examining the planet's strength declare its fruit to come to pass in the early life alone of the native. If the planet concerned be posited at the end of a Rasi, the effect revealed will be insignificant. These have to be guessed from the various Avastthas the planets were undergoing at the time of birth. This secret knowledge can be had only through the devotion to one's Guru.

For the several Avastthas of planets, see Sanketa V *supra.*

यद्भावपः खलयुतस्त्रिकगोऽरिनिम्न-
स्तद्भावहा विबलभेऽल्पफलः समश्चेत् ।
केन्द्रत्रिकोणपतयोऽधिकसत्सुवोऽप्य-
न्योन्यं धनव्ययगताः सखला न शस्ताः ॥९॥

Sloka 9. If the lord of a Bhava be conjoined with a malefic planet, occupy a Dus-stthana, occupy an inimical house or his depression Rasi, then the destruction of that Bhava should be declared if the Bhava be also weak. If the planet concerned be in a neutral position, the effect will be middling. The lords of Kendras and Konas, though capable of producing highly benefic results, will not prove good when they are placed in the 2nd and 12th with respect to one another and are conjoined with malefics.

जन्मतः प्राग्विलोकयस्तृतीये दिने चन्द्रमाश्चेच्छुभैर्युक्तदृष्टो भवेत् ।
जन्मतस्तर्हि वर्षे तृतीये शुभं वाच्यमेवं खलैर्बालकस्याशुभम् ॥१०॥

Sloka 10. Note where the Moon was three days prior to the day of birth. If she be conjoined with or aspected by benefics and be also strong, then, good result will have to be declared for the third year of the native's life. If the planets conjoining with or aspecting the Moon be malefic and the Moon also be weak, malefic effects only will occur during that period.

एवं प्राग्जन्मतः सप्तमेऽह्नि खाब्धिमितादिके ।
सदसद्दृष्टयुक्तेऽब्जे तन्मितेऽब्दे तथा फलम् ॥११॥

Sloka 11. In the same way should the nature of the effects during the 7th, the 10th or the 4th year be declared by noting the Moon's conjunction with or aspect by good or bad planets 7, 10, or 4 days respectively previous to the child's birth, the strength of the Moon being also considered.

ग्रहाङ्कभावाङ्कयोगसंख्ये वाऽन्योन्यघातप्रमिते च वर्षे ।
लग्नाधिनाथाङ्कगृहाङ्कयोश्च स्यात्संभवे तत्फलमिष्टभावे ॥१२॥

Sloka 12. Note the number indicated by the planet whose effect is under consideration and also that of the particular Bhava occupied by the same. The aggregate of these two numbers will denote the year of life (since birth) at which the fruition of the planet's effect will reveal itself. Or, it may be in the year (since birth) indicated by the number denoted by the product of these two numbers. For example, find the number denoted by the lord of the Lagna and that of the Rasi occupied by him. By the addition or multiplication of these two numbers, the particular year when the effect produced by the Bhava-lord can be ascertained. This will be all the more accurate when the lords of the Lagna and the Bhava concerned happen to be mutually friendly.

क्षपाग्रहाः क्षपर्क्षगा दिनर्क्षगा दिनग्रहाः ।
तनौ च दृश्यखण्डके तदाऽखिलाघसंक्षयः ॥१३॥

Sloka 13. Planets that are declared to be strong during night-time occupying night-signs and the planets strong during day-time occupying the day-signs, and the Lagna Rasi—or the lord of the Lagna ?—in the visible hemisphere, all these indicate the driving away of all miseries of the native.

The night signs are (1) Mesha (2) Vrishabha (3) Mithuna (4) Kataka (5) Dhanus and (6) Makara.

The day signs are (1) Simha (2) Kanya (3) Tula (4) Vrischika (5) Kumbha and (6) Meena

Cf. बृहज्जातक

गोऽजाश्विकर्किमिथुनाः समृगा निशाख्याः
पृष्ठोदया विमिथुनाः कथितास्त एव ।
शीर्षोदया दिनबलाश्च भवन्ति शेषाः ॥

The planets that are strong at night are (1) The Moon (2) Mars and (3) Saturn. Mercury is strong both at day and night. The rest are strong at day.

Cf. बृहज्जातक

निशि शशिकुजसौराः सर्वदा ज्ञोऽह्नि चान्ये ॥

तथाङ्गपेन्दुभाधिपावसद्युतेक्षितौ न चेत् ।
यमः सुखाभ्रसूनुगोऽरिनीचगो न सत्फलः ॥१४॥

Sloka 14. The planet owning the Lagna as well as the lord of the sign occupied by the Moon—if these two be not be conjoined with or aspected by any malefic, the effect will be beneficial. Saturn in the 4th, the 10th or the 5th, in depression or in inimical house does not produce good effect.

गोचरेऽष्टकवर्गादौ शुभोऽसन्वा दृगादिना ।
राश्यंशशीर्षेऽब्दे सार्द्धब्दे वा तत्फलं दिशेत् ॥१५॥

Sloka 15. A malefic planet will prove auspicious during its transit in the several houses indicated in गोचार (Gochara) and अष्टकवर्ग (Ashtakavarga) provided the planet has benefic conjunction or aspect. Similarly that which is declared benefic in Gochara, Ashtakavarga, etc. may turn out bad owing to malefic aspect, conjunction and the like. When the Rasi is strong, the effect has to be expected at the commencement of every twelve-year period. If the Navamsa be strong, it will be felt in the year denoted by 30-year-period (12 × 2½).

For a matter of that, a planet owning two houses—say the Lagna and the 8th—will prove auspicious though owning a Dusstthana, owing to its lordship of the Lagna.

कामेश्वरे न च शुभे न शुभेक्षिताढ्ये
कामेऽपि नीचमदनेन दुरामयः स्यात् ।
भावेषु वाच्यमपरेषु फलं तथैव
सर्वं विमृश्य सुधिया सदुपासनाद्यैः ॥१६॥

Sloka 16. When the lord of the 7th house is not a benefic one, nor posited in a benefic house, nor conjoined with, nor aspected by a benefic and when the 7th house itself is occupied and aspected by a malefic, the native will be subjected to a loathsome disease owing to base, vile, undesirable and illicit intercourse. Similarly should the effects be declared with respect to the other Bhavas after a careful assessment of the *pros* and *cons* of the Bhavas, planets, etc. and also by the favour of God obtained through devotion.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना विशेषसङ्केत इतः समाप्तिम् ॥१७॥

Sloka 17. Thus has been completed the " Special" Sanketa of the Sanketanidhi, a work written by Sri Ramadayalu, the Astrologer, for the sake of Sri Ghasi Rama, the son of his eldest brother, so that he may become a proficient in this science.

॥ इति सप्तमसङ्केतः ॥

अष्टमसङ्केतः

अथ योगाननुयोगादावुपयुक्तानिहेत्थशालादीन् ।
विलिखामि कांश्चिदधुनाऽन्यानपि तत्रानुभवसिद्धान् ॥१॥

Sanketa 8

Sloka 1. Now, I am going to write about इत्थशाल (Itthasala) and other Yogas which are useful in प्रश्न (Prasna—query), etc. I am also including some other Yogas as they have been found by experience to be correct.

For इत्थशाल and other Yogas, the following from ताजिकभूषण will be of interest :

इक्कवालेन्दुवाराख्यावित्थशालस्ततः परम् ।
ईशराफश्च नक्तं च यमया मणऊ ततः ॥
कम्बूलङ्गैरिकम्बूलखल्लासरकरद्के ।
ततो दुःफालिकुत्थश्च दुत्थदवीरतम्बिरौ ॥
कुत्थश्च दुरुफश्चैते योगाः षोडश कीर्तिताः ।
ताजिकाचार्यवर्यैश्च फलविज्ञानहेतवे ॥

अथेत्थशालादियोगोपयुक्ताः सूर्यादीनां दीप्तांशा उक्तास्तेजसिंहेन—

ईक्ष्यतेऽर्क इह पञ्चदशांशैर्दीप्तकैश्च रविभिर्विधुरारः ।
अष्टभिर्भृगुमृगाङ्कतनूजौ सप्तभिर्गुरुशनी नवभिश्च ॥

ताजिकसारेऽपि— रविः शराब्जैस्तपनैः शशाङ्को लवैर्महीजो वसुभिश्च भागैः ।
ज्ञभार्गवौ सप्तलवैर्नभोगैर्देवेज्यमन्दौ प्रयुतिङ्करोति॥ अत्र पञ्चदश-
भिरंशैः रविः प्रयुतिं वक्ष्यमाणेत्थशालादियोगं करोतीत्यर्थः । एवं सर्वत्र-ग्रन्थान्तरे
राहोरपि द्वादश दीप्तभागा उक्ताः । इक्कवालेन्दुवारयोर्लक्षणमुक्तं संज्ञातन्त्रे—
चेत्कण्टके पणफरे च खगाः समस्ताः स्यादिक्कवाल इति राज्यसुखाप्तिहेतुः ।
आपोक्लिमे यदि खगाः सकलेन्दुवारो न स्याच्छुभः क्व च न ताजिकशास्त्रगीतः ॥

ताजिकनीलकण्ठी—

प्रागिक्कवालोऽपर इन्दुवारस्तथेत्थशालोऽपर ईसराफः ।
नक्तं ततः स्याद्यमया मणाऊ कबूलतो गैरिकबूलमुक्तम् ॥

खल्लासरं रद्दमथो दुफालिकुत्थं च दुत्थोत्थदिबीरनामा ।
तम्बीरकुत्थौ दुरफश्च योगाः स्युः षोडशैषां कथयामि लक्ष्म ॥

The 16 yogas are (1) Ikkavala (2) Induvara (3) Itthasala (4 Esarapha (5) Naktam (6) Yamaya 7) Manaoo (8) (Kamboolam or Kaboolam (9) Gairi Kamboolam or Gairi Kaboolam (10) Khallasaram (11) Raddam (12) Duphalikuttham (13) Duttbottha Dibeeram (14) Thambeera (15) Kuttha and (16) Durapha.

For more details please refer to works on ताजिक (Tajika)

यदि शीघ्रकृशभागैः पृष्ठान्मन्दं घनांशमुपगम्य ।
मन्दाय निजां दीप्तिं दत्ते सुदृशेत्थशालः स्यात् ॥२॥

Sloka 2. When a planet owing to its faster movement overtakes another planet of a slower gait during transit and casts a benefic aspect over it, and when both the planets are brilliant, the faster planet transfers his entire powers to the slower planet. This Yoga is called इत्थशाल—Itthasala.

This is nothing except a case of *applying aspect* between any two planets, say, *trine* and *sextile* according to Western principles.

कलया यदि चल ऊनो मन्दात्पूर्णस्तदेत्थशालः स्यात् ।
शीघ्रो मन्दादधिको यदा तदा सन्नमूसरिफः ॥३॥

Sloka 3. If the faster planet is deficient by a minute—in the Rasi travelled by it—with respect to that advanced by the slower planet, इत्थशाल–Itthasala Yoga is fully formed. When it exceeds or falls short of this limit, the Yoga will not be formed. If the faster planet is in advance of the slower one by one or more degrees the Yoga मूसरिफ (Musaripha) is formed and it will not be a benefic one.

The मूसरिफ (Musaripha) Yoga referred to is an opposite case of इत्थशाल (Itthasala) Yoga concurring with the *separating aspect* of Western principles.

ईसराफ Esarapha is another name for मूसरिफ Musaripha.

ताजिकभूषणे

शीघ्रग्रहो मन्दगतेर्ग्रहात्तु यदैकभागं पुरतः प्रयाति ।
तदेसराफः स तु मूसरीफः पुरातनैर्दुष्टफलः प्रदिष्टः ॥

For further details, see हायनरत्न–Hayanaratna of वलभद्र–Balabhadra.

**लग्नकार्येशयोर्दृष्ट्यभावे तयोर्मध्यगः सत्तुभाभ्यां च दृष्टश्चलः ।
दीप्तिमादाय शीघ्रान्निधत्ते स्थिरेऽग्रस्थिते चेच्छुभो नक्तयोगः स्मृतः॥**

Sloka 4. When there is no aspect formed between the lords of the Lagna and of the 10th house and there is a mediatory planet which is subjected to the full aspect of both these planets, this mediator takes away from the quicker-going planet the (extra) brilliance and gives the same to the other which is in front. The नक्त–Nakta Yoga is thus formed and is a benefic one.

संज्ञातन्त्रे

लग्नेशकार्याधिपयोर्न दृष्टिर्मिथोऽथ तन्मध्यगतोऽपि शीघ्रः ।
आदाय तेजो यदि पृष्ठसंस्थान्न्यसेदथान्यत्र हि नक्तमेतत् ॥

In the case of नक्त (Nakta) Yoga, when there is no aspect between the two planets under consideration, but the primary condition (of इत्थशाल (Itthasala) Yoga is satisfied *viz.*, the applying aspect is existing between the two, a third planet faster than both of them and with aspects on both the above two has the power to transfer the merits of the faster-moving planet on the slower one. That is, the effect of Itthasala Yoga is caused even when there is no aspect between the two planets.

**यमया तु मन्दगामी तन्मध्ये कार्यतनुपसन्दृष्टः ।
दीप्तदृशा शीघ्राद् द्युतिमादाय ददाति मन्दाय ॥५॥**

Sloka 5. In the case of the three planets aforesaid, if the mediatory one is slower than both of the other two and be also aspected by both of them, (or aspects both of them), he becomes strong (in rays) and by taking away the extra brilliancy of the quicker gives the same to the slower. This is called यमया (Yamaya) Yoga.

यदेत्थशालस्तनुकार्यनाथयोस्तथाविधाभ्यां विधुरित्थशालवान् ।
तदा कबूलं किल योगकृद्ग्रहद्युतिप्रभेदाद्बहुधोदितं बुधैः ॥६॥

ताजिकनीलकण्ठी

अन्तःस्थितो मन्दगतिस्तु यश्चेद्दीप्तांशकैर्द्वावथ शीघ्रतस्तु ।
नीत्वा महो यच्छति मन्दगाय कार्यस्य सिद्ध्यै यमयः प्रदिष्टः ॥

ताजिकभूषण

परस्परालोकनवर्जितं यत्खेटद्वयं पश्यति मन्दखेटः ।
दीप्तांशकैर्धामचराद्गृहीत्वा स्थिराय दत्ते यमयाभिधानः ॥

Sloka 6. When there is इत्थशाल-Itthasala Yoga between the lords of the 1st and the 10th houses, if the Moon should also form this Yoga with them severally, कबूल (Kabula) Yoga is formed. Wise men say that there are several kinds of this Yoga due to the varying influence of the rays of these planets.

ताजिकनीलकण्ठी

लग्नकार्येशयोरित्थशालश्चेन्दुत्थशालतः ।
कंबूलं श्रेष्ठमध्यादिभेदैर्नानाविधं स्मृतम् ॥
यदीन्दुःस्वगृहोच्चस्थस्तादृशौ लग्नकार्यपौ ।
इत्थशालीकंबूलं तदुत्तमोत्तममुच्यते ॥
स्वीयहद्दाद्रेक्काणाङ्कभगस्थेनेत्थशालतः ।
मध्यमोत्तमकंबूलं हीनाधिकृतिनोत्तमम् ॥
उत्तमाधमतानोचरिपुगेहस्थिते न चेत् ।
स्वद्रेक्काणांशगश्चन्द्रः स्वभोच्चस्थेत्थशालकृत् ॥
मध्यमोत्तममेतच्च पूर्वस्मान्न विशिष्यते ।
स्वहद्दादिपदस्थेन कंबूलं मध्यमध्यमम् ॥
मध्यमं च कंबूलं स्याद्धीनाधिकृतिखेटजम् ।
मध्यमाधमकंबूलं नीचारिभगखेटजम् ॥
इन्दुः पदोनः स्वर्क्षोच्चस्थितेनाप्युसमं तु तत् ।
स्वहद्दादिगतेनाऽपि पूर्ववन्मध्यमुच्यते ॥

पादोनेनाऽपि मध्यं स्यादिति युक्तं प्रतीयते ।
नीचारिस्थे नेत्थशालेऽधमकंबूलमुच्यते ॥
नीचशत्रुभगश्चन्द्रः स्वभोच्चस्थेत्थशालकृत् ।
अधमोत्तमकंबूलं पूर्वतुल्यफलप्रदम् ॥
चन्द्रो नीचारिगेहस्थः स्वहद्दादिगतो न चेत् ।
इत्थशालीकंबूलं तदुच्यतेऽधममध्यमम् ॥
इन्दुर्नीचारिगेहस्थः पादोनेनेत्थशालकृत् ।
कंबूलं मध्यमं ज्ञेयं पूर्वतुल्यफलप्रदम् ॥
नीचारिभस्थखेटेन नीचारिभगतः शशी ।
इत्थशालीकबूलं तदधमाधममुच्यते ॥
मेषे रविः कुजो वाऽपि वृषे कर्केऽथवा शशी ।
तत्रेत्थशालीकंबूलमुत्तमोत्तमकार्यकृत् ॥
वृश्चिकस्थः शशी भौमः कर्के तत्रेत्थशालतः ।
अधमाधमकंबूलं कार्यविध्वंसदुःखदम् ॥
एवं पूर्वोक्तभेदानामुदाहरणयोजना ।
उक्तलक्षणसंबन्धादूहनीया विचक्षणैः ॥
मेषस्थेऽब्जे शनीत्यादिदृष्टांतान्मन्दशीघ्रयोः ।
एकर्क्षावस्थितावित्थशालादीनपरे जगुः ॥
तदयुक्तं नीचगस्य नीचेन रिपुणा रिपोः ।
इत्थशालकार्यनाशीत्युक्तं तत्र यतः स्फुटम् ॥
लग्नकार्यपयोरित्थशाले चैकोऽस्ति नीचगः ।
स्वर्क्षादिपदहीनोऽन्योऽत्रेन्दुः कंबूलयोगकृत् ॥
तत्र कार्याल्पता ज्ञेया यथा जात्यन्यमर्थयन् ।
अन्यजातिः पुमानर्थं तथैतत्कवयो विदुः ॥
यस्याधिकारः स्वर्क्षादिः शुभो नाप्यशुभोऽपि च ।
केनाप्यदृश्यमूर्तिश्च सशून्याध्वग इष्यते ॥
लग्नकार्येशयोरित्थशाले शून्याध्वगः शशी ।
उच्चादिपदशून्यत्वान्नेत्थशालोऽस्य केनचित् ॥
यद्यन्यर्क्षं प्रविश्यैष स्वक्षोच्चस्थेत्थशालवान् ।
गैरिकंबूलमेतत्तु पदोनेनाशुभं स्मृतम् ॥
लप्स्ये सुखमिति प्रश्ने सिंहलग्ने रविः क्रिये ।
अष्टांशैः सुखपः कुंभे भौमांशै रविभिस्तयोः ॥

इत्थशालोऽस्ति तत्रेन्दुः कन्याया चरमंशके ।
स्वर्क्षादिपदहीनस्य नेत्थशालस्य केनचित् ॥
स स्वोच्चगेन शशिनान्यर्क्षस्थेनेत्थशालकृत् ।
गैरिकंबूलमन्येन सहायाल्लाभदायकम् ॥

लग्नस्य पूर्वार्द्धगताः खगेन्द्राः प्रत्यक्षमेवेह फलं प्रदद्युः ।
परार्द्धषट्कोपगतास्तु नूनं फलं प्रयच्छन्ति परोक्षमेव ॥७॥

Sloka 7. Planets in the Oriental half of the Zodiac produce effect which can be felt, while those in the Occidental portion are not so.

For 'Oriental' and 'Occidental' portions of the Zodiac, see my notes in Brihat Jataka, P. 128.

चरलग्नगता दृकाणकाः क्रमशः स्युः शुभमध्यमाशुभाः ।
द्वितनौ विपरीतगाः स्थिरे त्वशुभाभीप्सितमध्यमा मताः ॥८॥

Sloka 8. In the case of a moveable sign, the three decanates are in their order, good, mixed and bad; while in the case of a dual sign, this order is reversed. In a fixed sign, they will be bad, good and mixed.

लग्नं लग्नेशश्च कार्यं तदीशः पश्येत्पश्येतां च वान्योन्यभावौ ।
यद्वान्योन्यं पश्यतोऽन्योन्यभस्थौ यद्वान्योन्यं केवलं पश्यतस्तौ॥९॥
यद्वा स्वस्य स्थानगौ केवलं तौ यद्वान्योन्यस्थानगौ कार्यतन्वोः ।
मध्ये यद्वैकत्रगावेषु योगेष्विन्दोर्दृष्ट्यावश्यमेवेष्टसिद्धिः ॥१०॥
यद्वैकगौ लग्नपकार्यनाथौ द्रेक्काणहोरांशनवांशकादौ ।
प्रश्ने प्रसूतावपि चिन्त्यमेषां बलानुसारेण फलं सुधीभिः ॥११॥

Sloka 9—11. When the Lagna and the 10th house are aspected by their respective lords, (2) when these two are mutually aspecting each the other's Bhava *i. e.*, lord of the Lagna aspecting the 10th and the lord of the 10th aspecting the Lagna (3) Lord of the Lagna posited in a Rasi synchronous with the 10th and owned by the lord of the 10th, and the lord of the 10th in a Rasi owned by the लग्नेश (Lagna-lord) and synchronous with the Lagna ; (4) the lords of the Lagna and of the 10th are mutually aspecting each other ;

or (5) when the lord of the Lagna is in the Lagna and the lord of the 10th house is in the 10th, or (6) when the lord of the Lagna is in the 10th and the lord of the 10th is in the Lagna or (7) when the lords of the Lagna and the 10th are conjoined in the 10th or in the Lagna ; in all these cases, success in action will surely result provided there is the aspect of the Moon on these Yogas.

The same will be the case (8) when at a query or birth, the lords of the 1st and 10th houses are so conjoined that they are together in one and the same Drekkana, same Hora, or same Navamsa, etc. The effect will be in proportion to the strength possessed by the planets concerned.

प्रष्टुः स्वचिन्ता सबले कुजे स्याज्जीवे स्त्रिया रात्रिकरे जनन्याः ।
वंशस्य शुक्रे सहजस्य सौम्येऽग्न्यार्कयों रिपूणां जनकस्य सूर्ये ॥१२॥

Slokas 12. If at the time of query Mars be strong, the subject of the query will be about the querist's own self, or something related to him ; if Jupiter be strong, it will be about his wife or some other woman ; if the Moon be strong, the query will be regarding one's mother ; if it be Venus, the question will be about one's family ; if it be Mercury, the query will be about one's brother ; if it be Rahu or Saturn, the matter will be about one's enemies ; and lastly, if the Sun be the strong planet, it will be about one's own father.

तनुलाभपयोश्च यो बली शशभृद्यत्र ततस्तु भावके ।
अनुयोगकृतो विचिन्तनं हृदि तद्भावगतस्य वस्तुनः ॥१३॥

Sloka 13. Out of the lords of the Lagna and the 11th house, find which is stronger (in Shadbala). Note also the particular Bhava occupied by the Moon (reckoning from the Rasi occupied by the stronger planet). A guess may be made that the querist was thinking of (some) matter pertaining to the Bhava occupied by the Moon at the time.

येनोडुपो मुथशिली हृदि तस्य चिन्ता
प्रष्टुस्तथा तनुगताङ्गपतीत्थशाली ।
यद्भावपो भवति तद्भवनस्य वेन्दु-
पुष्टग्रहाङ्गपगभावभवापि चिन्ता ॥१४॥

Sloka 14. The querist will have that subject in his mind pertaining (1) to the Bhava, with the lord of which the Moon forms the मुथशिली (Muthasilee) Yoga or (2) to the Bhava whose lord is forming the इत्थशाल (Itthasala) Yoga with the lord of the Lagna at the time or (3) to the Bhava of the strongest planet among (*a*) the Moon, (*b*) a strong planet and (*c*) that occupied by the lord of the Lagna.

ताजिकनीलकण्ठी—

शीघ्रो यदा भान्त्यलवस्थितः सन्मन्देग्र्यभस्थो निदधाति तेजः ।
स्यादित्थशालोऽयमथैव शीघ्रदीप्तांशकांशैरिह मन्दपृष्ठे ॥
तदा भविष्यद्गुणनीयमित्थशालं त्रिधैवं मुथशिलमाहुः ।
लग्नेशकार्याधिपयोर्यथैष योगस्तथा कार्यमुशन्ति सन्तः ॥
लग्नेशकार्याधिपतत्सहाया यत्र स्युरस्मिन् पतिसौम्यदृष्टे ।
तदा बलाढ्यं कथयन्ति योगं विशेषतः स्नेहदृशापि सन्तः ॥

ताजिकालङ्कार—

दृष्टौ सत्यां प्रोक्तदीप्ताख्यभागैर्मन्दात्खेटाच्छीघ्रखेटो यदाल्पः ।
अंशैस्तुल्यः किंचिदूनस्तदेत्थशालो योगो मुथशीलः स एव ॥

केन्द्रे पुष्टार्कारयुक्तेक्षिते च धातोश्चिन्तैवं बलिष्ठार्किविद्भ्याम् ।
दृष्टे युक्ते मूलजाऽब्जेज्यशुक्रैर्जीवस्याथो लग्नगैस्तैर्विशेषात् ॥१५॥

Sloka 15. When at a query a Kendra house is (or houses are) occupied or aspected by the Sun and Mars both possessed of strength, the querist will be thinking of some mineral. When Saturn and Mercury are both strong and occupy or aspect Kendra houses, then the querist will be thinking of some plant or root. When a Kendra is occupied or aspected by the Moon, Jupiter and Venus, the astrologer should declare that the querist is thinking of some living creature at the time. The above guess will be all the more probable when the Kendra house aforesaid happens to be the Lagna itself.

See Uttarakalamrita, VII—6.

दुर्दिनादौ लग्नज्ञानोपायः ॥

अकचटतपयशवर्गा रक्कुशुबुगुशचचखगानां स्युः ।
प्रश्नाक्षरे समे सममसमे विषमं द्विभवनपे लग्नम् ॥१६॥

Sloka 16. The Sun, Mars, Venus, Mercury, Jupiter, Saturn, the Moon and the Moon are the respective owners of the (1) अ–A group (2) क–Ka group (3) च–Cha group (4) ट–Ta group (5) त–Tha group (6) प-Pa group (7) य-Ya group and (8) श–Sa group. If the (initial) letter of the query happens to be the odd or even one of a group and if that group be owned by a planet who is master of two houses (Rasis), the odd or even sign of that planet should be taken as the Lagna.

मेघच्छन्नदिनादौ पृच्छकगदिताक्षरैस्तनुर्ज्ञेया ।
एवं ध्वजादिकाऽयावर्गैः सदसत्फलाः क्रमात्प्रश्ने ॥१७॥

Sloka 17. When the day happens to be cloudy, the Lagna has to be ascertained through the (group) letters emanating from the lips of the querist. In any query, these letters carry with them (or produce) auspicious or inauspicious effects according as they (the letters) happen to belong to the odd or even group out of the eight groups mentioned in the previous sloka.

These eight groups correspond to the forms mentioned in

ध्वजो धूम्रहरिश्वगोखरेभध्वांक्षाः–

i.e., to the following 8 forms :—(1) ध्वज banner (2) धूम्र dark red (3) हरि lion (4) श्व dog (5) गो cow (bull also) (6) खर donkey (7) इभ elephant and (8) ध्वांक्ष crow. Out of these ध्वज, हरि, धेनु and गज are auspicious. That is, the even ones are inauspicious.

सेशेष्टयद्भवनतः शुभदुर्धरा स्यात्
कामे शुभः खलवियुग्यदि तत्समृद्धिः ।
लग्ने गुरुर्विधुदृशा विधुरिज्यदृष्ट्या ।
भूर्याप्तिकृन्नरभगाः शुभदाः शुभाश्च ॥१८॥

Sloka 18. (1) When a Bhava is surrounded on both sides, by the lord of the Bhava (on the one side) and a benefic friendly planet (on the other side) thus forming a benefic Durudhara Yoga and when the 7th house reckoned from the said Bhava is also occupied by a benefic planet without being conjoined with any malefic, the prosperity of the Bhava is assured. (2) When Jupiter aspected by the Moon occupies the Lagna or the Moon aspected by Jupiter is in the Lagna, or (3) when all the benefics are posited in biped signs, then also good will result.

According to some, the 2nd and 3rd conditions above cited constitute one yoga, so that there are only two Yogas.

अङ्गुष्ठकर्णवदनस्तनहस्तनासा-
कट्यंसपादतलगण्डशिरांसि गुह्यम् ।

ओष्ठं च संस्पृशति वक्ति शृणोति चेष्टं
प्रष्टा तदा कलयति ध्रुवमिष्टसिद्धिम् ॥१९॥

Sloka 19. When the querist touches the limbs–the thumb, the ear, the face, the breast, the hand, the nostril, the buttocks, the shoulder, the sole of the foot, the cheek, the head, the organ of generation and the lip–talks or hears of his object, then the astrologer may declare that the querist will surely meet with success in his cherished desires.

मार्गक्षती मृतिजयौ हसितं रतिश्च
क्रीडाप्रसुप्तिभुजिरोगचलास्थिराख्यः ।
मेषादितः प्रतिभमर्कमिता अवस्था
इन्दोः स्वनामफलदा गमपृच्छिकृत्ये ॥२०॥

Sloka 20. (1) Marga-way (2) Kshati-wound (3) Mriti-death (4) Jaya-success (5) Hasita–laughter (6) Rati-pleasure (7) Kreeda-sport (8) Prasupti-sleepiness (9) Bhuji-eating (10) Roga-sickness (11) Chala-moving and (12) Stthira-fixity are in their order the 12 Avastthas of the Moon with which they begin according as the Rasi occupied by the Moon is Mesha, Vrishabha, Mithuna, Kataka, Simha, Kanya, Tula, Vrischika, Dhanus, Makara, Kumbha and Meena respectively. The nature of the effects of the several Avastthas will be in quite accord with the appellations they bear. These are useful in times of यात्रा (Yatra =journey) and प्रश्न (Prasna = query).

गणयेद्रविराशितस्तनुं सदसत्तत्फलमीदृशं क्रमात् ।
अनुयोगकृतोदिताक्षरैर्द्विगुणै रामकृशैः शमेकतः ॥२१॥

Sloka 21. Note the order of the Prasna–प्रश्न Lagna when counted from the Rasi occupied by the Sun (at the time). If the number indicating be odd, it is good. If it be even, it is bad and so on in regular order. Again, count the number of letters emanating from the querist's speech (mouth). Multiply the same by 2 and divide the product by 3. If the remainder be unity, it is good. The result will be bad when the remainder is zero or 2.

केन्द्रकोणे शुभास्त्र्यायषष्ठे खलाः शीर्षलग्नं यदा कार्यसिद्धिस्तदा ।
प्रश्नवर्णारसघ्नाः सनागास्ततोऽद्र्याप्तशेषे ग्रहे वाञ्छिताप्तिः शुभे ॥२२

Sloka 22. When at a query benefics occupy Kendra and Kona positions and malefics are posited in the 3rd, the 11th and the 6th houses and when the (rising) Lagna at the time is a शीर्षोदय (Seershodaya) one, the astrologer may be sure of the success of the undertaking under reference or consideration. Count the number of letters emanating from the mouth of the querist; multiply the same by 6; add 8 to the product and divide the sum by 7. If the remainder indicate a good or benefic planet, that is, be 2, 4, 5 or 6, it should be predicted that the querist will gain his object.

चेत्प्रश्नलग्नादरिकामनाशस्थिताः खला वा तनुपान्विता वा ।
प्रष्टुस्तदा द्रव्यविनाशहानिक्लेशामयादिप्रतिवादिचिन्ताः ॥२३॥

Sloka 23. If at a query malefics occupy the 6th, the 7th and the 8th houses from the Lagna or be conjoined with the lord of the Lagna, one ought to predict loss of wealth, destruction of property, occurrence of a calamity, sickness, etc. or some other untoward events or thoughts about enemies, etc., disturbing the mental peace.

विवाहपृच्छासु मदाद्विवृद्धिगः शशीज्यदृष्टो वनिताप्तिकृन्मतः ।
जलाङ्गपश्चाङ्कमृतिव्ययास्थितः खलेक्षिताढ्योऽस्य निरोधकृद्विधुः॥२४

Sloka 24. When at a marriage or when a query about marriage or the acquisition of a girl is made the Moon at the time is strong and posited in the 7th, the 2nd, the 3rd, the 5th, the 10th or the 11th house from the Lagna and is also aspected by a strong Jupiter, the astrologer may declare the acquisition of a damsel without any great effort. But if the Moon be in the 4th, the 1st, the 5th, the 9th, the 8th or the 12th house and be conjoined with or aspected by malefics, impediments will occur in securing the same.

ज्ञार्केज्यदृष्टविधुरस्त्यरिविक्रमाज्ञा-
ऽऽयेषु स्त्रियं वितरतीष्टतमां शुभर्क्षे ।
स्त्र्यर्थाप्तयेऽन्त्यतनुपावितरेतरस्थौ
वाऽङ्गास्तपौ च निजभोच्चगतौ कवीन्दू ॥२५॥

Sloka 25. The Moon aspected by Mercury, the Sun and Jupiter when posited in the 7th, the 6th, the 3rd, the 10th or the 11th house (from the Prasna Lagna) identical with a benefic Rasi, secures to the querist a well-accomplished girl whom he loves best. The same effect will be the case when (1) the lords of the 12th and the 1st houses exchange places (2) the lords of the 1st and the 7th houses occupy each the other's house or (3) when Venus and the Moon are placed in their respective Swaksetra (own house) or exaltation Rasis.

यदि लग्नगतं सितचन्द्रगृहं बलिसद्ग्रहदृष्टयुतं शुभदम् ।
समभांशगतौ बलिचन्द्रसितौ तनुवीक्षणतोऽप्यबलाप्तिकरौ ॥२६॥

Sloka 26. The same auspicious effect will result when the Lagna at query happens to be a Rasi owned by Venus or the Moon and is also aspected or occupied by a powerful benefic planet. When the Moon and Venus both strong and posited in even Rasis and even Navamsas aspect the Lagna, then too, the acquisition of a fair damsel will be the result.

अष्टषष्ठाङ्गगोऽब्जः स्मरे चेत् खलः स्वामिनाशाय नागाब्दकैः सा वधूः।
प्रश्नलग्नात्सुतस्थोऽरिदृष्टः खलो नीचगश्चेद्वधूः साऽसती वाऽसुता॥२७

Sloka 27. If at a query regarding a girl the Moon should occupy the 6th or the 8th house from the Lagna or the Lagna itself and a malefic be also posited in the 7th house, the girl will lose her husband and become a widow within 8 years after her marriage. If a malefic occupy the 5th house, be aspected by an inimical planet and be also in depression, then the girl concerned though got married will either become unchaste or become childless and thus be barren.

नो द्वाहोऽसित उडुपे समर्क्षगेऽस-
दृष्टेऽष्टारिग उत साशुभेन्दुभृग्वोः ।
दारेशे व्ययरिपुदिष्टदेहगे वा
नीचे सा सति खलु पूर्वदारनाशः ॥२८॥

Sloka 28. When at a query the Moon in the dark half of a month occupies an even sign identical with the 6th or the 8th house and is subjected to the aspect of malefics, the astrologer may declare that the querist will have no marriage at all. Again, if the Moon and Venus both be associated with malefics at the time, the querist will lose his first wife. The same will be the effect when the lord of the 7th house occupies the 12th, the 6th, the 9th or the 1st conjoined with a malefic or is in depression.

प्रश्नकाले तु यद्भे विधुः स्यात्ततः पञ्चमं जन्मभं तद्वदिन्द्वंशतः ।
सप्तमर्क्षं तु वा प्रश्नलग्नांशपर्क्षं प्रयाते विधौ स्यात्प्रसूतिः स्फुटम् ॥

Sloka 29. In the case of a married woman who is carrying, if a query about her safe delivery be asked, note the Rasi occupied by the Moon at the time of query. In the absence of any impediment (to the contrary), the astrologer may declare that the Janma Rasi of the child to be born will be the 5th or the 7th Rasi from that of the Moon at query. Or, it may also be the 5th or the 7th Rasi reckoned from the Navamsa Rasi occupied by the Moon at query (calculation being made from either of the two — Rasi or Navamsa — whichever is stronger). Also, find the lord of the Navamsa Lagna at query. When the Moon transits that Rasi, delivery may be declared to take place (happen).

See II—2 *supra*.

सुतेशलग्नपौ समे सुतासुतोऽसमे च चेत् ।
यदीन्दुलग्नपौ सुते तदा तु गर्भनिश्चयः ॥३०॥

Sloka 30. If the lords of the 5th and the 1st houses (at the time of query) occupy even Rasis, the child to be born will be a girl. Otherwise *i. e.* if they should occupy odd signs, it will be a boy. If the lords of the Lagna and the Rasi occupied by the Moon be in the 5th house, the astrologer may assure that the foetus is safe in the womb.

सुस्थौ यत्र कुजसितौ सरक्तशुक्रावंकयौ शरदि च तत्र गर्भिणी स्त्री ।
लग्नस्थे सकुजयमे तु गर्भहानिर्यद्वेन्दौ कुजयमगे तदाऽऽद्यदृष्टे ॥३१॥

Sloka 31. To a query as to when (his wife will conceive) conception may take place, the astrologer should answer that it will happen in the year when Mars and Venus, both strong, occupy the 5th or the 1st house and are thus mutually related as blood and semen. But if Mars be in the Lagna in conjunction with Saturn, the conception will be destroyed. The conception will be endangered also when the Moon occupies a Rasi owned by Mars or Saturn, or is conjoined with or aspected by the said two planets.

मन्दे नरर्क्षलवगे नृजनिर्न चाङ्गे
वा पुंग्रहेक्षिततनूभेऽपि सुताऽन्यथा स्यात् ।
जीवो रविश्च विषमे सुतदौ बलिष्ठौ
युग्मे कुजेन्दुभृगवोऽपि सुताप्रदाः स्युः ॥३२॥

Sloka 32. In the case of a query, whether the child now in the womb is a male or a female one, if Saturn should occupy a Rasi or Navamsa owned by a biped sign, male issue should be declared. But this rule will not apply when Saturn is posited in the Lagna. If Saturn be posited in a biped sign and be aspected by a male planet, then too, the issue will be a male. In all other cases, it will be a female. Again, if Jupiter and the Sun occupy odd houses reckoned from the Prasna Lagna and be strong, they give male issue. Similarly, if Mars, the Moon and Venus (be strong and) occupy even houses (or signs), they confer on the person only daughters.

अन्तर्वत्न्यभिधावर्णास्तिथिना च शरेन्दुभिः ।
युक्तास्तष्टाः खगैः शेषे समे स्त्री विषमे नरः ॥३३॥

Sloka 33. Note the number indicated (as per कटपयादिसंख्या) by the letters constituting the name of the pregnant woman. Increase the same by the number signifying the Tithi (reckoned from the beginning of the lunar month) then ruling. Add 15 to this sum and divide the result by 9. If the remainder be even, the astrologer should declare the child in the womb to be a female ; if it be odd, the issue will be a male.

अनुयोगतनौ गमो द्रुतं चरभे सिद्धिरभीप्सिता शुभे ।
स्थिरभे न गमागमौ द्विभे सममत्रेन्दुदृशोऽनुगं फलम् ॥३४॥

Sloka 34. With regard to a query as to whether there will be a journey (or travel) undertaken or not and if so when, the astrologer should in case the Lagna at the time be a moveable Rasi and a benefic one (related, owned or occupied by a benefic planet) declare that there will be a journey very soon and the same will be a fruitful one. If the query be with reference to any one's coming, similar prediction should be made in that case also. If the Rasi under reference be a fixed one, there will neither be a journey, nor a return. In the case of a dual sign happening to be the Lagna, it will be medium. In all these cases if the Moon at the time should be strong and aspect the Lagna, we may then declare the respective things to take place.

सारकर्मतनुष्वसद्ग्रहे न शुभं तुङ्गगते तदल्पता ।
ध विक्रमगौ गतागमः सुखगौ स्विन्दुदृशा गुरू स सन् ॥३५॥

Sloka 35. If (at a query) a malefic planet occupy the 7th, the 10th or the 1st, it does not lead to good result. But should the malefic planet referred to be in his exaltation, the evil will only be slight. With regard to a query as to when a traveller who has gone abroad would return home, if the two Councillors—Jupiter and Venus—occupy the 2nd and the 3rd houses (reckoned from the Lagna at the time of query), the safe return of the traveller may be predicted. If the said two planets be both posited in the 2nd or the 3rd, it may be declared that he will return *very soon*; if the above two planets should occupy the 4th and be aspected by a powerful benefic Moon, the safe return of the traveller who has gone abroad may be predicted.

तनुचन्द्रमदेषु दुर्धरा यदि न स्तोऽत्र नृणां गमागमौ ।
सशुभे चरलग्न इन्दुदृग्युजि गन्ता पुनरेत्यसौ त्वरा ॥३६॥

Sloka 36. If there should be a Durudhara Yoga with regard to the three houses *Viz.*, the 1st, the house occupied by the Moon and the 7th, then no setting out on a journey or return of people will be the answer with regard to a query about their going out or returning home. When a querist who is desirous of setting out on a journey asks whether after his going abroad his return journey will soon come to pass or not, if the Lagna at query be moveable and occupied by a benefic and be also aspected by the Moon, the astrologer may predict that he will very soon return after finishing his work.

यदि कोऽपि चरेऽङ्ग ऐनिविद्रविशुक्रेष्वृजुषु द्रुतं गमः ।
स्थिरभेऽर्कजजीवदृग्युते न गमः स्यादनृजुष्वपि क्वचित् ॥३७

Sloka 37. If the Lagna at query be a moveable sign and any one out of the four planets, *viz.*, Saturn, Mercury, Venus and the Sun, the first three being free from retrograde motion occupy (the Lagna) it and be possessed of strength, the astrologer may declare that the querist will set out very soon. If the Lagna be a fixed sign and be subjected to the aspect of, or conjunction with Saturn and Jupiter, there will be no travelling. The same will be the case even if Saturn, Mercury or Venus be retrograde in his motion.

निखिलेषु चतुष्टयेषु सत्सहितेष्वायनभस्वनुष्वपि ।
उडुपे निधने प्रवासवान् कुशलाभैः स्वगृहानुपैत्ययम् ॥३८॥

Sloka 38. When the Kendra houses are void of (relationship with) malefics, and all the benefics are posited in the 11th, the 10th and the 1st houses, and when the Moon occupies the 8th, the traveller who has gone abroad will return home safe and with gain.

मदेऽरिभे वा सखगे च केन्द्रगे गुरौ प्रवास्येति गृहांश्चिराद्गतः ।
त्रिकोणगज्ञास्फुजितोरपि स्मराम्बुगे चरेऽब्जे पथिकः पथीरितः॥३९

Sloka 39. If there be a planet in the 7th or the 6th house, and Jupiter occupy a Kendra, the traveller who has been absent from home for a long time will be returning home. If Mercury and Venus occupy Trikona houses and the Moon be posited in the 7th or the 4th house identical with a moveable Rasi, the astrologer should declare that the traveller has started on his return journey and is now on the way.

खलेक्षिताढ्ये नवमे यमे रुजा यमेक्षितार्कोडुपयोर्मृतौ तथा ।
न सद्दृशाभीः पथि वाऽथ वित्सितौ शुभौ मृतिस्थौ न शुभौ कुजार्कजौ॥

Sloka 40. If the 9th house from the Lagna (at query) be occupied or aspected by any of the malefics, and if the malefic be Saturn, the traveller will suffer from sickness. The same will be the effect when the Sun and the Moon occupy the 8th house and are aspected by Saturn. If the said 8th house be subjected to strong benefic aspect, there will not be any such fear. If Mercury and Venus occupy the 8th house, the yoga will prove auspicious to the person absent abroad; not so, if Mars and Saturn be posited there.

वक्रे मदेशे गमनान्निवर्तनं बली ग्रहो यत्र तनोस्तदुन्मितैः ।
मासैरथाङ्गाद्यतमेऽस्ति भे ग्रहस्तद्भार्कतुल्यद्युभिरागमो गृहे ॥४१॥

Sloka 41. If the lord of the 7th house (reckoned from the Lagna at query) be retrograde in motion, the return of the person who has gone abroad should be predicted, and it will be in the month when the retrograde motion begins. The exact time may also be determined thus: Find how far removed from the Lagna the strongest planet is. The return will be in so many months. The actual number of days that may elapse for the return home of the traveller will be indicated by the product of the number denoting the Bhava (reckoned from the Lagna) occupied by the strongest planet and 12.

सूर्येन्दुभ्यां नागमो बन्धुगाभ्यां शुक्रज्ञेज्यैरागमः पान्थशत्र्वोः ।
अङ्गेऽब्जे चाङ्गे स्थिरेऽरेर्निवृत्तिर्लग्नेऽगे चेन्दौ चरे चागमोऽरेः ॥४२॥

Sloka 42. If the Sun and the Moon occupy the 4th house from the Prasna Lagna, there will be no question of returning (home) either of the traveller or of his enemy. If Venus, Mercury and Jupiter occupy the 4th house, their return will surely come to pass. If the Prasna Lagna be a fixed Rasi and the Moon at the time be in a dual Rasi, the return of the enemy should be predicted. The same may also be predicted when the Lagna Rasi is a fixed one and the Moon occupy a moveable sign.

ग्रहैर्धनभ्रातृसुतस्थितैश्चिराद्गतागमो नष्टधनाप्तिरुत्तमैः ।
सितार्चिताभ्यां द्रुतमागमश्चतुष्टयाद्द्वितीयं च गते ग्रहेऽपि सः ॥४३

Sloka 43. If the 2nd, the 3rd and the 5th houses reckoned from the Prasna Lagna) be occupied by (good) planets, the return of the person who had gone abroad long ago may be predicted. So also about the recovery of property lost, if the planets mentioned above be benefics. The return of the traveller or of his enemy will be quicker, should Venus or Jupiter occupy the above houses. The return will be also possible when these two planets happen to occupy Panaphara houses—the second from each of the Kendras.

युतेक्षितश्चेन्न शुभैश्च दिष्टगः शनिस्तनोस्तर्हि रुजा प्रवासिनः ।
स चेन्मृतौ मृत्युकरोऽथ सद्युतेक्षित रवावष्टमगेऽन्यदिग्गतिः ॥४४॥

Sloka 44. If Saturn occupy the 9th house reckoned from the Prasna Lagna and be not conjoined with or aspected by benefics, it may be presumed that the person that has gone abroad is laid up with sickness. Should such Saturn occupy the 8th house, he may bring about the death of the person concerned. If the Sun be conjoined with or aspected by a benefic and occupy the 8th house, the astrologer should say that the person concerned has started towards another direction.

यावत्तनोरिन्दुभमागमो दिनैस्तावद्भिरन्तर्यदि न ग्रहोऽपरः ।
मद्स्वखाङ्गाक्षगताः शुभाः शुभास्तनौ न चन्द्रः शुभदः शुभः खगः ॥

Sloka 45. The return of the person gone abroad or of his enemy will be within so many days as are signified by the number of houses intervening between the Lagna and the house occupied by the Moon (there being no other planet between these two houses). Benefics in the 7th, the 2nd, the 10th, the 1st and the 5th houses will prove auspicious. But the Moon if posited in the 1st will not prove good while a benefic will be good.

प्रश्नाक्षराण्यरिहतानि सक्रूनि तष्टा-
न्यश्वैः प्रवासिफलमेकत आयियासुः ।
अर्द्धे पथोऽस्य निकटेऽथ गृहे लाभो
रोग्यास्ते आगमपरः स्वमृतौ स्वपे स्यात् ॥४६॥

Sloka 46. Note the letters (composing the words) that have emanated from the lips of the querist and the number indicated by the same. Multiply it by 6 and add 1 to the product. Divide this sum by 7. The respective effects to be declared about the person who has gone abroad will be as follows according as the remainder is from 1 to 7. (1) He is desirous of returning. (2) He is now half-way. (3) He is approaching the house with gains. (5) He is suffering from sickness. (6) He is under some trouble. (7) He is making all efforts for returning. If the lord of the 2nd house be free from retrograde motion, his safety (being in sound health) may also be assured.

विलग्नचन्द्रान्तरभागनिघ्नं यात्राविलग्नं खगुणैर्विभक्तम् ।
आयाति गन्ता खलु लब्धमासैर्दिनैर्घटीभिश्च यथाप्रमाणम् ॥४७॥

Sloka 47. Note the figures representing the यात्रालग्न —Yatra Lagna (the Lagna at which the person originally started on his journey). Multiply these figures by the number indicated by the degrees intervening between the Prasna Lagna and the position of the Moon at the time. Divide the product by 30. The quotient will indicate the exact time in days, Ghatikas, etc., at which the person absent abroad will return home.

वादिप्रतिवादिनोर्जयपराजयप्रश्ने-

Re query about success or defeat in a lawsuit or dispute between two parties.

लग्ने पापः प्रष्टुरेकोऽप्यरिघ्नः पापश्चास्ते ह्यानये प्रष्टुराशु ।
सौम्येऽङ्गे प्रष्टुः क्षतिर्वृद्धिरस्ते दृष्टेः क्रूराक्रूरयोर्वैपरीत्यम् ॥४८॥

Sloka 48. Should atleast one malefic planet possessed of strength occupy the Lagna (at query), the astrologer may declare that the querist will surely meet with success. If a powerful malefic occupy the 7th house, the result will be that the querist will meet with defeat only. If a benefic planet occupy the Lagna, it will only prove unfavourable to the querist, while a benefic in the 7th house will prove advantageous to him. In the matter of benefic and malefic aspects over these two houses (1st and 7th), the effect will be reverse; *i.e.*, benefic aspect on the Lagna will be good, while that on the 7th will be disadvantageous, etc.

भ्रातुः पौरा भाग्यतो यायिनः षड् भावाः सौम्या यत्र खेटा जयोऽस्य ।
किन्त्वङ्गव्योमास्तभाग्येषु सर्वैः सौम्यैः स्थायी सत्त्ववान्वैरिहन्ता ॥

Sloka 49. The six Bhavas commencing from the 3rd house reckoned from the Prasna Lagna relate to the citizens of the town, and when these houses are occupied by benefic planets, they indicate success to the town; while the other six houses, beginning from the 9th belong to the स्थायी class, and if these are occupied by benefics, they signify success to that party. If all the benefics be posited in the 1st, 10th, 7th and 9th houses, the स्थायी becomes powerful and able to destroy the enemy.

धर्मेऽस्त्रैनी स्थायिभङ्गाय सर्वे पापा व्योमायान्त्यगा यातुरिष्टाः ।
शुक्रज्ञेज्या लग्नगाः स्थायिवृद्ध्यै तद्वद्द्यूनेऽर्कार्किचन्द्रागुभौमाः॥५०॥

Sloka 50. If Mars and Saturn (अस्त्र and ऐनि) occupy the 9th house, they will cause a complete defeat to the स्थायी people. If the malefics be all posited in the 10th, 11th and 12th houses, it indicates success to the class of 'Goers' (and defeat to the स्थायी class). If the three benefics, *viz.*, Venus, Mercury and Jupiter occupy the Lagna, it denotes success to the स्थायी class. If the Sun, Saturn, the Moon, Rahu and Mars, all occupy the 7th house, they also indicate success to the स्थायि people.

लग्नस्थैस्तैस्त्र्युत्तरैः स्थायिहानिः सौम्यैर्व्यत्यासोऽथ सन्धिः खभूगैः ।
पुंभे लग्नायान्त्यगैः सद्ग्रहैर्वा सोऽथो केन्द्रद्व्यङ्गपापैस्तु संख्यम् ॥५१॥

Sloka 51. If out of the five planets mentioned above, three or more occupy the Lagna, it indicates ruin to the स्थायि class people. If they are benefic, it indicates good to them. When these occupy the 10th and 4th houses, the contending parties will come to terms. The same result should be predicted when the Lagna is a male sign or benefics occupy the 1st, the 11th and the 12th houses. If malefics occupy Kendra houses identical with dual signs, war will be declared.

अजवृषसिंहसुताधनुरेणालिघटास्तनौ जयप्रश्ने ।
प्रष्टुर्जयेष्टफलदाः सद्ग्रहयोगेक्षणादिनातिशुभाः ॥५२॥

Sloka 52. In the case of a query about success or defeat, if Mesha, Vrishabha, Simha, Kanya, Dhanus, Makara, Vrischika or Kumbha happen to be rising at the time, they conduce to bestow the success desired and this will be all the more marked when this rising sign is also occupied or aspected by a strong benefic planet.

चौरप्रश्ने तु

As regards the query about the theft of an article,

स्थिरे स्थिरांशे स्वजनैर्गृहान्तिके चरे परेणापहृतं न चान्तिके ।
धनं समेन द्वितनौ च मध्यगं दिशस्तनुव्योममदाम्बुगे विधौ ॥५३॥

Sloka 53. When the Lagna is an immoveable sign and an immoveable Navamsa, the astrologer should say that the article in question has been stolen by the querist's own people that are living nearby and not by strangers and the same has been hidden in the ground or other place near the house itself. If the Lagna rising at the time of query be a moveable Rasi and a moveable Navamsa, he should say that the article has been stolen by a person not connected with the querist but known to him and has been carried to a distant place. If the Lagna Rasi and Navamsa be both dual ones, the article has gone to the hands of an intermediary who is neither a close relative nor a person unkown to him and has been kept at a place which is neither far nor near. The direction has to be guessed by the position of the Moon, *i.e.*, if in the Lagna, it is east ; if in the 10th, it is south ; if in the 7th it is west and if in the 4th, it is north.

रवीन्दुदृक्चेत्स्वजनस्तनौ पुनः कुटुम्बचौरोऽङ्गमदेश्वरौ तनौ ।
नियोज्यमर्त्यों द्युनपेऽन्त्यसोत्थगे नरः परो बाह्यकरेऽन्यथा निजः ॥

Sloka 54. If the Lagna at query be aspected by the Sun and the Moon, the thief will be one of his own relation. If the lords of the Lagna and the 7th house occupy the Lagna, the thief will be one of his own family. If the lord of the 7th house occupy the 12th or the 3rd, the thief will be a servant kept on wages and living nearby. Note the position of the hand of the querist. If it is stretched out, the thief should be declared to be an outsider (not connected). Should the querist have his hand down when questioning, the thief will be one of his own men.

चरस्थिरद्व्यङ्गतनुष्वपि क्रमाद् द्विवेदवह्न्यक्षरकाह्वतस्कराः ।
स्वभोच्चभे प्रागपि तस्करोऽस्तपे वयो जानिं चाङ्गपतेः समां वदेत्॥५५

Sloka 55. If the Lagna at query be a moveable Rasi, the name of the thief will consist of two letters ; if it be a fixed one, the name will be of four letters ; if it be a dual one, the name will be one of three letters. When the lord of the 7th house occupies his own or exaltation Rasi, the thief is a professional or expert pilferer. The age, caste, birth, etc. of the thief, will be similar to that declared for the lord of the Lagna.

पूर्णेऽब्जे द्विगुरुदृशाङ्गगे हृताप्तिर्वा शीर्षोदयतनुभे ससद्ग्रहे स्यात् ।
सत्खेटैः सहजधनायगैश्च वाप्तिर्बन्ध्वस्ताम्बरगशुभैश्च तद्वदुक्ता॥५६॥

Sloka 56. The following four Yogas lead to the recovery of the lost article: (1) Full Moon, strong in position and occupying the Lagna and aspected by the two preceptors–Jupiter and Venus; (2) When the Lagna s a शीर्षोदय—Seershodaya—sign and is occupied by a benefic planet (3) when benefics occupy the 3rd, the 2nd and the 11th houses reckoned from the Prasna Lagna and (4) when the 4th, the 7th and the 10th houses are occupied by benefics.

आयेशो भवति धनप्रदोऽङ्गनाथः स्याद्भोक्ता युतिरनयोर्द्रुतं दृशेन्दोः ।
स्वाप्त्यै स्यादथ बलिकेन्द्रगग्रहस्याथाङ्गर्क्षस्य हरिदथाकृतिर्दृक्काणैः॥५७

Sloka 57. The lord of the 11th house is the planet that gives money, while the one owning the 1st is the enjoyer. A combination of these two, coupled with the aspect of the Moon will only quicken the influx of wealth. The direction will be determined by the planet (strongest) occupying the Kendras or by the direction signified by the Lagna Rasi. The form, appearance, etc., will be determined through the Drekkana rising at the time of query.

ओजास्त्रिकार्यतनुपोडुपसंप्रयोगे
ऽभीष्टार्थसम्यगुदयेष्ववधिर्विधिज्ञैः ।

सैकेऽर्कभोनविधुभे कथितोऽश्विभादे-
 र्धिष्ण्यायनाहनखभास्करदन्तभूपैः ॥५८॥

खाङ्कैस्तथा खधृतिभिः खदिनैः खसिद्धै-
 र्भूपैर्वियद्रविमितैः खदिनैः खसूर्यैः ।
सूर्यैर्नखै रदशिवाष्टिभिरभ्रगोभिः
 खाक्षेन्दुभिश्च खरसैः खगुणैः खगोभिः ॥५९॥

घस्रैर्दिनैः खभमितैः क्रमतोऽवधिः स्यात्
 कार्यस्य वाऽथ वितनूपतिकार्यपांशाः ।
त्रिघ्नाः खवारिधिकृशाश्वरभे दिनानि
 द्विघ्नान्यगे द्वितनुभे त्रिगुणानि कार्ये ॥६०॥

Slokas 58–60. If at a query, the lords of the 10th and the 1st houses be possessed of strength and the Moon at the time be strong and related to the stronger of the two (by conjunction, aspect, interchange, etc.,) the querist will have his desires fulfilled. The time-limit for the same may be thus determined: subtract the Sun from the Moon. Note the star revealed by the remainder. Add 1 star to this and the number in days as assigned to that particular star in the allotment mentioned below for the 27 stars reckoned from Aswini will indicate the time-limit for the attainment of the object of the querist.

1. Aswini	27	10. Magha	300	19. Moola	11
2. Bharani	2	11. P. Phalghuni	240	20. P. Ashadha	16
3. Krittika	7	12. U. Phalghuni	16	21. U. Ashadha	90
4. Rohini	20	13. Hasta	120	22. Sravana	120
5. Mrigasira	12	14. Chitra	300	23. Dhanishta	60
6. Ardra	32	15. Swati	120	24. Satabhisha	30
7. Punarvasu	16	16. Visakha	12	25. P. Bhadra	90
8. Pushya	90	17. Anuradha	20	26. U. Bhadra	24
9. Aslesha	180	18. Jyeshta	32	27. Revati	40

Or, it may be computed thus :

From the 10th house the degrees attained by the lord of the Lagna should be subtracted; if the स्फुट–sphuta of 10th house be smaller, add 12 signs. The remainder should be converted into degrees and should be trebled. The result should be further divided by 40. The remainder will denote the number of days for the accomplishment of the object in the case of a moveable Lagna ; if the Lagna be immoveable, the number above got should be doubled. It should be trebled in the case where the Lagna is a dual one.

तन्वंशनाथसमयोऽपि तनूदितांश-
संख्योऽयनक्षणादिनर्तुकमासपक्षाः ।
अब्दश्च घर्मकिरणादथवाङ्गगांशा-
द्यत्रांशपस्तदयनादिषु तन्मितः स्यात् ॥६१॥

Sloka 61. Or, the time may be computed thus : The number of Navamsas that have risen in the Lagna will denote the period required, the unit of time taken being अयन–Ayana, क्षण–Kshana, दिन–Dina, ऋतु–Ritu, मास–Masa, पक्ष–Paksha and अब्द–Abda, according as the lord of the Navamsa in question happens to be the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively. That is, if Simha be the rising Navamsa in Mesha Lagna, the time indicated will be four Ayanas and odd, or a period between 24 and 30 months, and so on.

Or, it will be so many units as are measured by the number of Navamsas traversed by the lord of the rising Navamsa from the Lagna Navamsa, the unit taken being the one appropriate to the planet owning the rising Navamsa.

निजाग्रजातात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
ज्योतिर्विदा रामदयालुनाम्ना प्रश्नाख्यसङ्केत इतः समाप्तिम् ॥६२॥

Sloka 62. Thus has been completed the Prasna sanketa, the 8th one of the Sanketanidhi, a work written by Rama dayalu, the astrologer, for the sake of Sri: Ghasi Rama Sarman, the son of his eldest brother.

॥ इति सङ्केतनिधावष्टमः सङ्केतः समाप्तः ॥

Thus ends the 8th Sanketa on 'Prasna'

नवमसङ्केतः

प्रश्ने जन्मनि वा यदि रविहोराङ्गे सुखी न बाल्ये स्यात् ।
पश्चात्स्वयत्नतोऽसौ धनी च विपरीतमिन्दुहोरायाम् ॥१॥

Sanketa 9

Sloka 1. If at a query or at birth, the solar Hora be rising in the Lagna, the querist or the person concerned will not be happy during his early years (childhood). Latterly, by his own exertion, he will rise and become wealthy. The effect will be reverse in the case of the Moon's Hora rising instead; *i. e.*, he will be happy in his childhood and suffer in his later period.

होरेशश्चेत्सासद्ग्रहः सवक्रस्तदा सदृग्वक्त्रम् ।
वक्रं तथार्कविध्वोः सेन्दुसतोर्विकृतरदनरसनोष्ठम् ॥२॥

Sloka 2. If the lord of the Hora rising in the Lagna be conjoined with a malefic and retrogade planet (or with Mars ?), then the eyes and face of the person will be ugly. The man will have an uncouth face with teeth, tongue, lips, etc. also deformed when the Sun and the Moon are conjoined or the Moon is in conjunction with two malefic planets.

द्रेष्काणपो यत्र गृहे तदङ्कसंख्याः सहोत्थाः स यदा ससौम्यः ।
ते जीविनोऽथेतरथा मृताः स्युस्तत्सौहृदाद्ये सहजैः सुखाद्यम् ॥३॥

Sloka 3. Note the Rasi occupied by the lord of the Drekkana rising in the Lagna. The figure indicated by that Rasi (when counted from Mesha) will signify the number of brothers the person will have. If the above said lord be conjoined with or aspected by benefics, the brothers may be declared to live for a considerably long time; if otherwise, they will die earlier. As regards their relationship–friendly or otherwise—happy or miserable, similar remarks will have to be made according to the nature of the planet or planets conjoining with or aspecting the lord of the rising decanate.

चेत्पुंग्रहास्ते सहजा भगिन्यः स्युः स्त्रीग्रहाश्चेदथवा पुमङ्गम् ।
चेद्भ्रातृसौख्यं भगिनीसुखं तद्भेदे स्वघातोऽरिमृतौ तदीशे ॥४॥

Sloka 4. Should the benefic planets that are conjoined with the lord of the rising decanate be males, the after-borns will be brothers; if females, sisters. Or, if the Lagna rising (at birth or query) be a male sign, the after-borns will be brothers; if a female Rasi, they will be sisters; and if the two lords—the लग्नेश and the द्रेक्काणेश—be friendly, these will be happy. If, however, these two lords be in quincunx aspect, it will result in their own extirpation.

त्र्यंशपोऽरिमृतिगोऽशुभयुक्चेन्मृत्युमेति स दृषत्तरुपातैः ।
बन्धुवैरमसादिन्दुयुतश्चेद्रोमशः श्रवणपृष्ठगदी ना ॥५॥

Sloka 5. If the lord of the rising decanate occupy the 6th or the 8th house and be conjoined with a malefic planet, the person concerned will meet with his death through the fall of a stone or a tree. Should he escape this (calamity), he will be shunned by all his relations; if the lord of the rising decanate be associated with the (waning) Moon and a malefic, the body of the person concerned will be fully hairy, or he will be afflicted with disease in the ears or on the back.

चेदर्कभौमौ मृतिगौ तदाद्यौ मृतिं वदेद्विद्युत आतपाद्वा ।
विषान्मृतिः स्यान्मृतिगे गुरुभ्यां युतेऽरिगे त्र्यंशपतौ करेऽङ्कः ॥६॥

Sloka 6. If the planets (conjoining with the lord of the rising decanate) in the 8th house be the Sun and Mars, and they both be strong, death should be declared through lightning or through Sun-stroke. If the lord of the decanate referred to above be associated with the two preceptors—Jupiter and Venus—in the 8th house, death will be due to poison. If the Drekkana-lord occupy the 6th house, the existence of a mark or spot should be declared in the hands of the person concerned.

तत्तद्रेष्काणगाः पापास्तथैव फलदा मताः ।
द्वाविंशेऽङ्गाद्दृकाणे तु तद्ग्रहादिवशाच्च्युतिः ॥७॥

Sloka 7. Similar predictions may be made with regard to one's family, brothers, relations, etc., through the malefics occupying the corresponding decanates. It is through the 22nd decanate reckoned from the rising one or through its lord that the death and its nature of the person concerned should be determined.

सप्तांशलग्ने विषमे शुभानां योगेक्षणादौ पुमपत्यसौख्यम् ।
समे सुता संकलितोऽथ तत्रासौम्यैरसंभूतिमुशन्ति सन्तः ॥८

Sloka 8. If the Saptamsa rising at the time of a query or birth be an odd sign and be occupied or aspected by benefic planets, the existence of male issue and their happiness are assured. The same remark applies to female issue, if the sign in question be even. If malefic planets conjoin or aspect the rising Saptamsa, the Yoga will lead to their non-existence. So say the wise.

यवनजातक

शूरः प्रचण्डः स्थिरसभ्यकर्मा सप्तांशकेऽर्कस्य बली प्रसिद्धः ।
शुचिर्मुहुर्धर्मपरो विनीतो रतिप्रियः स्वाच्छाशनः सुधीश्च ॥

दुर्मर्षणः सत्वबलाभिमानी स्यात्सप्तभागे क्षितिनन्दनस्य ।
कविः कथाशिल्पकलाभिरामो विद्वान् सुवाक्यो निपुणो बुधस्य ॥

विशारदः स्यात् स्थिरसत्वबुद्धिर्गुरोर्मतो ज्ञानवतां वरिष्ठः ।
कामी विलासी रतिहास्यलीला गान्धर्वगीताभिरतिर्भृगोः स्यात् ॥

मूर्खोऽलसो जिह्ममतिर्विकर्मा सौरस्य पापाभिरतो नरः स्यात् ।
स्वक्षेत्रनीचोच्चविधानि यानि ज्ञेयानि चैषां तु फलानि तानि ॥

नवांशनाथे खलवे स्वभादौ शुभेक्षिताढ्येऽशुभयोगहीने ।
प्राप्नोति रामामतुलामवश्यं नरो विनायासमपापरूपाम् ॥९॥

Sloka 9. If the lord of the Navamsa rising at a birth or at a query occupy a Varga—Rasi, Hora, Drekkana, Saptamsa, Navamsa, etc.—of his own or be aspected by or conjoined with a benefic and possessed of strength and be also free from the conjunction or aspect of malefics, the person concerned will surely be blessed with a partner of very good qualities and rare beauty, and this, he will be able to secure without any effort.

केन्द्रे तदीशेऽष्टिसमान्तरिष्टे त्रिकोणगे तत्त्वमिते विवाहः ।
नवांशलग्ने खलखेटयुक्ते जायालवे वा न विवाहसौख्यम् ॥१०॥

Sloka 10. If the lord of the rising Navamsa be benefic and occupy a Kendra, the marriage of the person concerned will become an accomplished fact before he completes his 16th year. If the said lord be in a Trikona house, it will come off when he is 25. If the rising Navamsa or the Navamsa of the 7th Bhava be associated with a malefic planet, the person concerned will not have marital happiness.

अर्कांशपेऽङ्के पितृतुल्यभाग्यस्त्रिकस्थिते नात्मसुखं न पित्रोः ।
लाभस्थिते तातधनं सुगुप्तं नीचास्तपापारिखलेष्वभद्रम् । ॥११॥

Slokas 11. If the lord of the rising Dwadasamsa occupy the Lagna, the person concerned will have the same luck and prosperity as that of his father. But should the said lord occupy a Dusstthana (6th, 8th or 12th), the person concerned will have no bodily happiness. So also will be the case with regard to his parents. If the lord referred to be in the 11th, his ancestral property has been safely hidden (underground and he has got the chance of enjoying the same). If however the said lord be depressed, eclipsed, be a malefic, or occupy inimical house, the property is insecure.

त्रिंशांशपोऽसौम्यखगोऽस्तनीचो यदा तदा बन्धुभिराशु वैरम् ।
त्रिकस्थितश्चेन्नृपभीतिभाक् स्यात् सदन्वितः सन्यदि सौख्यशाली ॥

Sloka 12. If the lord of the rising Trimsamsa be a malefic planet, be eclipsed or be in depression, the person concerned will very soon become entangled in a misunderstanding with his relations. If the said lord be placed in the 6th, the 8th or the 12th house, there is risk of displeasure from the sovereign. If he be conjoined with a benefic planet, the person concerned will be endowed with happiness.

शक्तिरात्मप्रभावेष्टपित्र्यादिकं चित्तबुद्धिप्रसादप्रसूकादिकम् ।
भ्रातृसत्वं गुणं भूसुखं चिन्तयेद्बुद्धिवाग्धर्मविज्ञानसत्संभवम् ॥१३॥

Sloka 13. A person ought to divine about his own self, vigour, influence, father, etc. from the Sun. It is the Moon that determines the character of one's heart, understanding, royal favour, mother and wealth. It is through Mars that a person can ascertain about his brother, his own courage, characteristic qualities, lands and happiness. It is Mercury that influences one's intelligence, speech, righteous act, scientific knowledge and good bringing-up.

Cf. जातकपारिजात

सूर्यादात्मपितृप्रभावनिरुजाशक्तिश्रियश्चिन्तयेत्
चेतोबुद्धिनृपप्रसादजननीसंपत्करश्चन्द्रमाः ।

सत्वं रोगगुणानुजावनिरिपुज्ञातीन्धरासूनुना
विद्याबन्धुविवेकमातुलसुहृद्वाक्कर्मकृद्बोधनः ॥

क्षेत्रार्थाम्बरदेहपुष्टिसुतकीर्त्यश्वादिसंपत्सुखं
वेश्यास्त्रीजनशुक्रवाहनरतस्थानोपयामात्मनः ।
आयुर्जीवनसाधनक्षयशुचो दुःखं च बुद्ध्या बुधः
सूर्याद्यैर्बलिभिः शनेरितरथोक्तश्लोकपादक्रमात् ॥१४॥

Sloka 14. One ought to conjecture about one's own lands, wealth, apparel, physical development, sons, fame, horse and the like by referring to Jupiter. Information regarding one's concubine, wife, virile power, vehicles, pleasures and marriage is to be sought through Venus. It is Saturn that settles a persons's period of life, livelihood, end, distress and adversity. A clever astrologer should intelligently predict after a careful examination of the strength of the respective planets beginning with the Sun, the several effects appertaining to them and described in the several quarters of the two Slokas above. But in the case of Saturn, it will be reverse ; *i. e.*, when he is strong, it is bad and *vice versa.*

Cf. जातकपारिजात

प्रज्ञावित्तशरीरपुष्टितनयज्ञानानि वागीश्वरात्
पत्नीवाहनभूषणानि मदनव्यापारसौख्यं भृगोः ।
आयुर्जीवनमृत्युकारणविपत्संपत्प्रदाता शनिः
सर्पेणैव पितामहं तु शिखिना मातामहं चिन्तयेत् ॥

गङ्गार्हसज्ज्ञातिसमुद्रजन्मा द्विजाधिराजो द्विजराजमानः ।
जनाभिजातप्रतिपूजितांघ्रिरासीत्सतीराम इति प्रसिद्धः ॥१५॥

Sloka 15. There lived a famous scholar, Satee Rama by name, who was born of the illustrious Gangarha family as the Moon, of the ocean, and who was the greatest among the twice-born, who commanded the respect of the Brahmins and the sovereign and whose feet were worshipped by the nobility.

ज्योतीरायस्तत्सुतोभून्महात्मा विद्वद्वृन्दावाप्तकीर्तिप्रतिष्ठः ।
तत्पुत्रः श्रीमत्कृपारामनामा श्रीमत्पूज्यो धीरसन्देहभेदी ॥१६॥

Sloka 16. His son was Jyoteeraya who was noted for his good qualities and who became famous and rose to a high status through the recognition of the hosts of learned men. The son of this Jyoteeraya was named Kriparama and he was respected even by the rich and was able to solve intricacies raised by great scholars.

तदात्मजस्तन्त्रसरण्यरण्यसंचारपंचाननचारुमूर्तिः ।
समुन्मना जस्पतिमिश्रशर्मा श्रीसाम्बशर्वानुगतान्तरात्मा ॥१७॥

Sloka 17. This Kriparama had a son named Jaspatisarman who had the courage and grace of a lion in roaming about the forest of scientific (Sastraic) disquisitions, who was inclined towards righteous actions and devoted to God Siva and Goddess Durga.

सोऽभूदम्बुधिवच्चतुर्दिशमुरोजातैश्चतुर्भिश्चतु-
र्मूर्तिर्यो यशसाधिरोढुमिह चाद्योऽमीरचन्द्रः पुरा ;
स्वर्यातः स्वमहोनिधाय सहजेऽस्मादन्वभूत्तारिता
नेकज्ञोऽत्र वजीरचन्द्र इति यः ख्यात्या द्वितीयोऽप्यसः॥

Sloka 18. Just as the great Ocean encircles the whole Earth in four directions and the Lord Vishnu reveals himself in four forms (वासुदेव—Vasudeva, संकर्षण—Sankarshana, प्रद्युम्न—Pradyumna and अनिरुद्ध Aniruddha) as though to spread their fame even upto heaven, so did this Jaspatisarman beget four sons. Of these, the eldest, namely, Ameerachandra, predeceased his father, having imparted all his greatness to his next younger brother, Vajeerachandra. This Vajeerachandra though next (second) in birth was second to none in fame and he gave a proper lead to many a learned man.

अन्वस्मादभवद्धरिस्मृतिरतस्वान्तो मुसद्दीयुतो
रामोऽस्मादनुसंभवोऽमृतसरस्यावर्जितेशो वसन् ।
स श्रीरामदयालुसञ्ज्ञ ऋतदृक् चक्रे विदग्रेसरः
सत्सङ्केतनिधिं सतां निधिमिवाद्रीन्द्वङ्कभूवत्सरे ॥१९॥

Sloka 19. Vajeera chandra's next younger brother was Musaddirama who was ever devoted to God Vishnu. The youngest of the brothers was Sri Ramadayalu, was living in Amritsar, was a devotee of Siva, a staunch Advaitin and foremost of scholars. He composed this work styled 'Sanketanidhi'–a treasure of good things—in Vikrama Saka 1917 (1861 A. D.)

इतरागुणगोपनेषु सत्सु प्रभुपादाब्जपरेष्विहार्पितो यत् ।
विनयावनतेष्वतो निधेयो नवसङ्केतनिधिः शुभप्रबन्धः ॥२०॥

Sloka 20. This auspicious work consisting of nine *treasures is now dedicated with all humility to such of the good who are magnanimous enough not to expose the faults of others and who are intent only on serving the feet of the Lord, and so it should be laid open only to those who are modest and humble.

---

* This refers to the nine treasures of Kubera, *i. e.*

महापद्मश्च पद्मश्च शंखो मकरकच्छपौ ।
मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥

वजीरचन्द्रात्मजघासिरामकृते हि सङ्केतनिधौ कृतेऽस्मिन् ।
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Sloka 21. Thus has been brought to a successful completion by Ramadayalu, the astrologer, the last Sanketa of 'Sanketanidhi' a work composed for the benefit of Ghasi Rama, son of Vajeera Chandra.

इति ज्योतिर्विद्रामदयालुविनिर्मिते सङ्केतनिधौ नवमः संकेतः ॥

॥ समाप्तोऽयं ग्रन्थः ॥

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The Moon in the 7th, 6th, 3rd, 10th or 11th at a query identical with a — Rasi secures to the querist a well-accomplished girl. viii, 25.

Beneficial. The Moon in the bright half of a month will prove—to the native whatever Avasttha she may be placed in. v, 32

Benefit. One to be not destined to derive much — from his exertions. iii, 30.

Bharani. The 2nd Star in the zodiac. viii, 58-60.

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„ Mars in the — Avasttha. v, 14.

„ Mercury in the — Avasttha. v, 17.

„ Jupiter in the — Avasttha. v, 20.

„ Venus in the — Avasttha. v, 23.

„ Saturn in the — Avasttha. v, 26.

„ Rahu in the — Avasttha. v, 29.

A special effect of the Sun in the — Avasttha and in the 9th house. v, 32.

Effect of Jupiter in the — Avasttha and occupying Dhanus identical with the Lagna. v, 36.

Bhuji. v, 1.

—— is one of the 12 Avastthas of the Moon. viii, 20.

Bhukta. i, 18.

Bias. One to be impartial without showing — to any one. vi, 90

Bilious troubles. When the Sun is in Sayanavasttha, one will suffer from —. v, 6.

Biped. i, 39.

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Blockade. iv, 74.

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One's wife to be full of—. iv, 66.

Blows. One to receive — from wood in the hips. iv, 59.

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Body. The several limbs of the — are denoted by one or other of the 36 decanates. ii, 26.

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Brilliance. Saturn in the Sabhavasttha will cause the native to shine with—and lustre. v, 25.

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Lagna being a moveable sign and planets in the 3rd as well as the Kendra houses identical with their—usher a king. iii, 47.

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If — and Venus conjoin in a sign, and Mercury and Saturn occupy the Lagna, there will be no issue. iii, 40.

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Effect of—aspecting the 3rd house. iv, 19.

Effect of—occupying the 3rd house identical with his own sign. iv, 20.

Mercury,—and Venus in the 3rd house will promote the prosperity of one's brothers. iv, 24.

If—occupy the 4th, the native will go in for sweet and dainty food. iv, 30.

If—occupy the 4th, the house occupied by the native will be a strong and durable one. iv, 31.

If—occupy the 4th, the native will like pearls. iv, 32.

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—in the 5th causes the native to be virtuously-disposed. iv, 40.

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If—be in the 6th conjoined with or aspected by the Sun, the native suffers from pain all over the body. iv, 59.

If the Moon be in the 6th and—in the 2nd, the native will have two maternal uncles. iv, 60.

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Effect of—occupying the 10th house. iv, 93.

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If the ruler of the Navamsa occupied by the planet owning the 10th place be— , the native earns money through religious acts, etc. iv, 103.

If the Moon and—occupy the 11th, one will derive happiness through his wife. iv, 107.

If—be in the 11th, the native will have a son. iv, 107.

If Mercury, Venus and—be in the 12th, the brothers of one's parents will be hale and happy. iv, 118.

If—occupy the 12th, the native will feed many. iv, 119.

If—, Venus and full Moon be in the 12th, the wealth amassed by the native will be much. iv, 120.

If—and the Moon be in the 12th, the native will build new reservoirs. iv, 119.

If—should singly occupy the 12th, the native will possess, cattle wealth, gold, etc. iv, 121.

If Venus and—be together in the 12th, the native will be wealthy. iv, 122.

When the Moon in the Nidravasttha is conjoined with—, the native will command honour and respect. v, 11.

When Mars posited in a house other than the 5th and is in the Prakasavasttha and is also conjoined with—, the native becomes a king. v, 12.

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In the particular limb, of the body signified by the Rasi occupied by —, there will be a mark or mole. vi, 5

When the Lagna at birth has no Varga of—or when the Lagna or the Moon has no aspect of—on it, the native will not be a legitimate issue. vi, 12-14.

— will be potent in producing the effect of the 5th house. vi, 102.

When at a query a Kendra is occupied by—, the querist will be thinking of some living creature at the time. viii, 15.

— is the owner of the Tha-त group. viii, 16.

Good will result when—aspected by the Moon or the Moon aspected by—occupies the Lagna. viii, 18.

When at a query the Moon is strong and occupies the 7th, 2nd, 3rd, 6th, 10th or 11th aspected by a strong—, there will be the acquisition of a damsel without any great effort. viii, 24.

When at a query the Moon aspected by—is in the 7th, 6th, 3rd, 10th, or 11th identical with a benefic Rasi, the Yoga secures to the querist a well-accomplished girl whom he loves best. viii, 25.

If at a query—and the Sun occupy odd Rasis, they give male issue. viii, 32.

Safe return of the traveller may be predicted when — and Venus occupy the 2nd and 3rd houses at a query. viii, 35

The traveller will be returning if at a query there be a planet in the 7th or the 6th and—be in a Kendra. viii, 39.

If at a query, Mercury,—and Venus occupy the 4th, the return of the enemy or of the traveller will surely come to pass. viii, 42.

Should Venus or—occupy at a query the 2nd, 3rd or the 5th house, the return of the traveller or of his enemy will be quicker. viii, 43.

If at a query Venus, Mercury and—occupy the Lagna, it denotes success to the स्थायी class. viii, 50.

A strong full Moon in the Lagna and aspected by—and Venus at a query leads to the recovery of the lost article. viii, 56.

The unit of time for—is a month. viii, 61.

If the lord of the rising decanate be associated with—and Venus in the 8th house, one's death will be due to poison. ix, 6.

A conjecture about one's lands, wealth, apparel, etc., should be made after referring to— . ix, 14.

Jyeshta. The 18th star in the zodiac. viii, 58-60.

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Kanya. Venus in—will work for the destruction of one's mother. iii, 28.

Raja yogas with Mercury in—and the other planets in certain houses. iii. 50, 52, 53.

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Rahu along with Saturn, Venus and Mars in—makes the native wealthy. iii, 57.

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Karma. One to be enjoying the good fruits of his previous—. vi, 92.

Kataka. If Mercury be in—identical with the 6th or the 8th and be aspected by the Moon, the child will die in four years. iii, 12

If the Moon conjoined with or aspected by a malefic occupy— and the Sun be aspected by Saturn, the acquisition of a son late in life is possible. iii, 39.

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If benefics occupy—houses, the native will spend money for a good cause. iv, 123.
The lords of—s and Konas will not prove good when they are placed in the 2nd and 12th with respect to one another and are conjoined with malefics. vii, 9.
When Saturn and Mercury occupy or aspect the — houses, the querist will be thinking of some plant or root. viii, 15.
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Kesava. i, 22.

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If—be rising at birth, the child will die immediately. iii, 12.
Malefics including—, all occupying the 2nd, 5th and 9th will bring about the destruction of the entire family and make the native indigent. iii, 27.
If Rahu or—conjoined with Saturn occupy the Lagna, the native will be fond of pungent substances. iv, 7.
If—be in the 2nd, the native will have a long face. iv, 15.

If the Sun and—be in the 4th Bhava, the house owned or occupied by the native will be flimsy. iv, 31.

If Rahu or—be in the 5th and aspected by malefics, he will give only issue that are despised or contemptible. iv, 44,

If Rahu,—and Saturn be in the 6th house, the native will command a large number of buffaloes as his wealth. iv, 54.

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Rahu in the Prakasavasttha will make the native famous and lift him to a status similar to that of a — . v, 27.

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One to receive homage even from — s. vi, 95.

One to meet with his end at the gate of the — 's palace, vi, 36.

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Knees. The two—of Kalapurusha are denoted by the 10th house. iv, 91.

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Kona. The lords of—s will not prove good when they are placed in the 2nd and 12th with respect to one another and are conjoined with malefics. vii, 9.

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If Mars occupy a house other than the—and be in the Netrapanyavasttha, the native will become the mayor of a city. v, 12.

Mercury in the Upavesanavasttha and in the—identical with his exaltation or a friendly house, makes the native prosperous. v, 15.

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Auspicious effect will result when the—at query happens to be owned by Venus or the Moon. viii, 26.

If at a query regarding a girl the Moon should occupy the 5th, the 8th or the — itself and a malefic be also in the 7th, the girl will lose her husband within 8 years after her marriage. viii, 27.

If the lords of the — and the Rasi occupied by the Moon be in the 5th, the astrologer may assure that the fœtus is safe in the womb. viii, 30.

If at a query Mars be in the — in conjunction with Saturn, the conception will be destroyed. viii, 31.

When the — at query is a moveable and benefic sign, it should be declared that there will be a journey very soon and the same will be a fruitful one. viii, 34.

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Details about a missing article when the — at query is moveable, fixed or a dual sign. viii, 53.

If the — at query be aspected by the Sun and the Moon, the thief will be one of the querist's relations; and when the lords of the 1st and the 7th occupy the —, the thief will be one of his own family. viii, 54.

If the — at query be a moveable Rasi, the thief's name will consist of 2 letters ; if it be a fixed one, the name will be of 4 letters ; if it be a dual one, the name will be one of 3 letters. viii, 55.

When (1) a strong full Moon occupies the — aspected by Venus and Jupiter, or (2) a Seershodaya sign is the — and is occupied by a benefic planet, the two yogas lead to the recovery of the lost article. viii, 56.

If the Prasna—be a fixed Rasi and the Moon at the time be in a dual Rasi or when the — Rasi is a fixed one and the Moon occupies a moveable sign, the return of the enemy should be predicted. viii, 42.

One's influx of wealth will be from the direction signified by the — Rasi. viii, 57.

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One to derive full happiness from his— . iv, 93.

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One to be the owner of beautiful gardens and other—. iv, 121.

If the Sun be in Sabhavasttha, one will possess— . v, 7.

One's—should be ascertained from Mars. ix, 13.

Conjectures about one's—ought to be made by referring to Jupiter. ix, 14.

Language. One to acquire wealth by his skill in the use of— . iv, 98.

Largition. To use one's money in— . vi, 25.

Lasciviousness. When the Sun is in Aagamavasttha, one will be fickle-minded through— . v, 7.

Laughter. Hasita or—is one of the 12 Avastthas of the Moon. viii, 20.

Laziness. When the Sun is in the Nidravasttha, one will have— . v, 8.

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If — and Jupiter occupy each the other's Rasi, death will happen in 11 years. iii, 3.

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The Sun in a sign of—and Jupiter in the 10th aspected by malefics cause the death of the child. iii, 8.

Jupiter in a sign owned by—identical with the 8th house and aspected by all malefics will cause severe evil. iii, 10.

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Effect of—, Rahu and Saturn occupying the 8th house. iii, 18.

If Rahu be in Kanya and—,Venus and Mercury be together in the 10th, fortune and illuck are only momentary. iii, 21.

If Mars be in the 6th, Rahu in the 7th and Saturn in the 8th, the native will lose his partner. iii, 23.

Effect of the Sun occupying the 7th, Mars, the 10th and Rahu the 12th in a nativity. iii, 24.

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Effect of—occupying his own house conjoined with Mercury. iii, 30.

—in the 7th, the Sun in the 9th and Venus in the 8th, make the person short-lived. iii, 31.

—and Saturn in the 2nd and Rahu in the 3rd will cause the destruction of the native's brother. iii, 32.

If—and Venus being eclipsed occupy the 5th, the native becomes one-eyed. iii, 33.

If—, Saturn, the Moon and the Sun respectively occupy the 2nd, 12th, 6th and 8th houses, the native will lose his eye-sight. iii, 34.

If the 3rd house from—contain malefics and if that house, its lord and—be not be well-situated, something untoward to the brothers or to his own valour will result. iii, 35.

A malefic in the Lagna, the Sun in Vrischika and—in a dual sign cause the native to have an issue in the middle period of his life. iii, 40.

If—occupy the 5th or the 3rd, the native will not have any son. iii, 42.

Anything untoward caused by—should be got over by doing Abhisheka to God Siva. iii, 44.

If the Vratas enjoined for—and the Sun be performed according to rules, there will be progeny. iii, 45.

A Rajayoga with the Moon and Saturn in the Lagna,—in the 10th, Jupiter and the Sun in the two Trikonas will usher a king. iii, 46.

A Rajayoga when the Moon is conjoined with — in a suitable advantageous Rasi. iii, 49.

With the Sun and the Moon in Dhanus, sign Vrishabha rising, — in exaltation, another Rajayoga is formed. iii, 50.

With the Moon in the 3rd, — in the 6th, Mercury in the 9th and Jupiter in the 12th and Saturn in Makara identical with the Lagna, a Rajayoga is formed. iii, 51.

Venus or Mercury in his exaltation sign, with Meena or Kanya as Lagna, Jupiter and the Moon in Dhanus and — in the first portion of Makara, two Rajayogas are formed. iii, 52.

There is a Rajayoga with Mercury in Kanya identical with the Lagna, Jupiter, Venus and the Moon in the 4th, and — and Saturn in the 5th. iii, 53.

With the Moon in Meena identical wlth the Lagna, Saturn in Kumbha, the Sun in Simha and — in Makara, the native becomes a king. iii, 53.

Rahu along with Saturn, Venus and — in Kanya makes the native wealthy. iii, 57.

Effect of — as owner of the Lagna. iv. 5.

Whichever Rasi the Sun and — occupy, there will be a red spot in the corresponding limb. iv, 6.

Effect of—combined with the Sun or Saturn in the Lagna. iv, 7, 8.

Effect of—in the 2nd. iv, 14.

" —and a malefic in the 2nd. iv, 17.

Effect of—Saturn in the 3rd aspected by—. iv, 19.
" —and the Sun in the 3rd. iv, 21.
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" —aspected by a malefic occupying the 3rd. iv, 23.
" —in the 11th. iv, 24.
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" —and a malefic in the 5th. iv, 44.
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" —and the Moon in the 6th. iv, 60.

If—be strong, the wife's colour will be crimson. iv, 62.

Effect of a strong—in the 7th. iv, 63, 64.
" —aspecting the 7th house. iv, 65.
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If Saturn be in the 8th and—in the 7th, the native will have 2 wives. iv, 67.

Effect of the Moon in the 7th in a Varga of—. iv, 68.
" being posited betwixt Saturn and Mars, iv, 69.

Venus and—in the 5th, the 7th or the 9th make the wife of the native defective of some limb, unskilled in the arts and wanting in intellect. iv, 70.

With—in the 6th, Saturn in the 8th and Rahu in the 7th one will have no wife though he may marry more than once. iv, 72.

Effect of the 7th or the 8th house being occupied or aspected by—, Saturn and Rahu. iv, 73.

Effect of—, Saturn and Rahu being conjoined in the 8th house. iv, 84.

Effect of—in the 9th. iv, 87.
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Effect of the Sun or Rahu along with Saturn in the 10th and aspected by—. iv, 96.

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Effect of—, Saturn and Rahu conjoined in the 11th. iv, 107.

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„ —and Saturn in the 11th. iv, 110.

„ —and the Sun occupying the 2nd or the 12th. iv, 115.

„ —in the 12th. iv, 116.

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Effect of—in Sayanavasttha. v, 12.

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„ Agamavasttha. v, 13.

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„ Sayana and posited in the Lagna. v, 34.

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One will be of short stature if the Moon in Makara be aspected by the Sun and—. vi, 7.

One's birth will be illegitimate when Rahu and — are in the Lagna and the Moon and Venus are in the 7th. vi, 12-14.

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Effect of — being strong at a query. viii, 12.

Effect of a Kendra house being occupied or aspected by — at a query. viii, 15.

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It is through—that one can ascertain about his brother, his own courage, etc. ix, 13.

Master. One to be devoted to his—. iv, 49.

Maternal aunt. One's riches to be under the control of one's—. iv, 13.

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A yoga that brings on distress to the family of one's—. iii, 36.

The 3rd house denotes the—of one's father. iv, 18.

Information about one's—s should be sought for from the 6th house. iv, 52.

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One's—to have risks through fire, weapons, poison or the like. iv, 56.

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One to be unhappy through his—s. vi, 34.

One's—and his family should be guessed from the 6th house. vii, 3.

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Rajayogas with—as Lagna or with Venus or Jupiter in—, etc. iii, 46.

A Rajayoga with the Moon in—identical with the Lagna, Saturn, the Sun and Mars respectively in Kumbha, Simha and Makara. iii, 53.

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Mercury.—in the 6th or the 8th aspected by a strong malefic will cause the death of the child in 4 years. iii, 11.

— in Kataka identical with the 6th or the 8th and aspected. by the Moon causes the death of the child in 4 years. iii, 12.

If Rahu be in Kanya and if Mars, Venus and — combine in the 10th, fortune and ill-luck are only momentary. iii, 21.

If Saturn be in the 1st, the Moon in the 6th and — in the 7th, the yoga proves destructive to the father. iii, 27.

If Rahu, the Sun, Venus, Saturn and — occupy the 2nd, the father will have died before the native was born. iii, 29.

If Mars be conjoined with — and Venus and occupy the 10th, the native will not derive much benefit from his exertions. iii, 30.

If Venus be in the 2nd, the Moon in the 1st, — and the Sun in the 12th and Rahu in the 5th, the native will be involved in murders and be liable to be imprisoned. iii, 31.

Effect of malefics occupying the 6th house from — and when he is powerless. iii, 36.

If Jupiter and Venus be conjoined and — and Saturn occupy the Lagna, the yoga does not encourage the birth of any issue. iii, 40.

If—be in the 3rd, the native will have 2 sons and 3 daughters. iii, 41.

If childlessness be due to—, it has to be warded off by the worship of God Siva. iii, 44.

Certain Rajayogas with—in Kanya or Mithuna. iii, 46, 49.

A Rajayoga with the Moon in the 3rd, Mars in the 6th,—in the 9th and Jupiter in the 12th, and Saturn in Makara identical with the Lagna. iii, 51.

Two Rajayogas with Venus and—in their exaltation and Meena or Kanya as Lagna. iii, 52.

A Rajayoga with—in Kanya identical with the Lagna, Jupiter, Venus and the Moon in the 4th and Mars and Saturn in the 5th. iii, 53.

A Rajayoga with Jupiter exalted in the Lagna, the Moon, Venus and—in the 11th and the Sun in Mesha. iii, 54.

With Makara, 1st half as Lagna and Saturn there, the signs Mesha, Kataka and Simha occupied by their lords,—in Mithuna and Venus in Tula, the native will be a king. iii, 54.

If the Moon be in the 10th, Saturn in the 11th and Jupiter in the 1st,—and Mars in the 2nd, and if the Sun and Venus be in the 4th, the native will be wealthy. iii, 55.

If a strong—be in the Lagna and the lord of the 2nd be in a Kendra, the native will perform good and meritorious actions. iii, 56.

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do the 7th house or its lord occupying a Navamsa owned by —. iv, 72.

If Jupiter, Venus—and the full Moon occupy the 10th, a yoga that confers full prosperity and power to the native is formed. iv, 93.

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Existence of a scar in one's limb when—and 2, 3, or 4 malefics combine in one house. vi, 6.

— will reveal the effect of the Bhava that is 4th from him. vi, 102.

If at a query, — be strong, the query will be about one's brother. viii, 12.

If —be strong and occupy or aspect a Kendra house, the querist will be thinking of some plant or root. viii, 15.

— is the owner of the Ta (ट) group. viii, 16.

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The—weak and placed betwixt malefics will prove distressing to one's mother as well as himself. iii, 35.

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The—and Saturn in the 7th, Jupiter in Dhanus and the Sun exalted in the Lagna constitute a Rajayoga. iii, 51.

The—in the 3rd, Mars in the 6th, Mercury in the 9th and Jupiter in the 12th and Saturn in Makara identical with the Lagna constitute a Rajayoga. iii, 51.

The—exalted in the Lagna with the Sun in the 4th, Jupiter in the 7th and Saturn in the 10th, usher a king. iii, 52.

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With the—in Meena identical with the Lagna, Saturn in Kumbha, the Sun in Simha and Mars in Makara, a king is born. iii, 53.

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27	Top	San. I	San. II
28	Top	San. I	San. II
”	14	वितलो	वितैलो
29	Top	San. I	San. II
30	Top	San. I	San. II
59	21	त्व्य त्ययें	व्यत्यये
62	10	acid things.	acrid things.
68	Top	San. III	San. IV
130	21	जगभावस्था	अगमावस्था
137	25	प्रथमस्त्व्य सुखं	प्रथमस्त्र्य सुखं
147	15	क्ररोऽङ्गे	क्रूरोऽङ्गे
165	16	After the words “with them.”	Insert. “He will have a shining face.”
172	4	वा स्वे वा	वा खे वा.
172	7	4th or the 2nd,	4th or the 10th.
173	26	Called out	Culled out.
184	Last.	स्यहद्वादि	स्वहद्वादि
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॥ श्लोकानुक्रमणिका ॥

N. B.— The Roman and Arabic numerals opposite to each Sloka refer respectively to the Sanketa to which it belongs and to its number therein.

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